

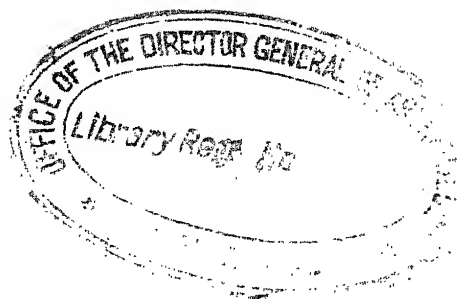
GOVERNMENT OF INDIA

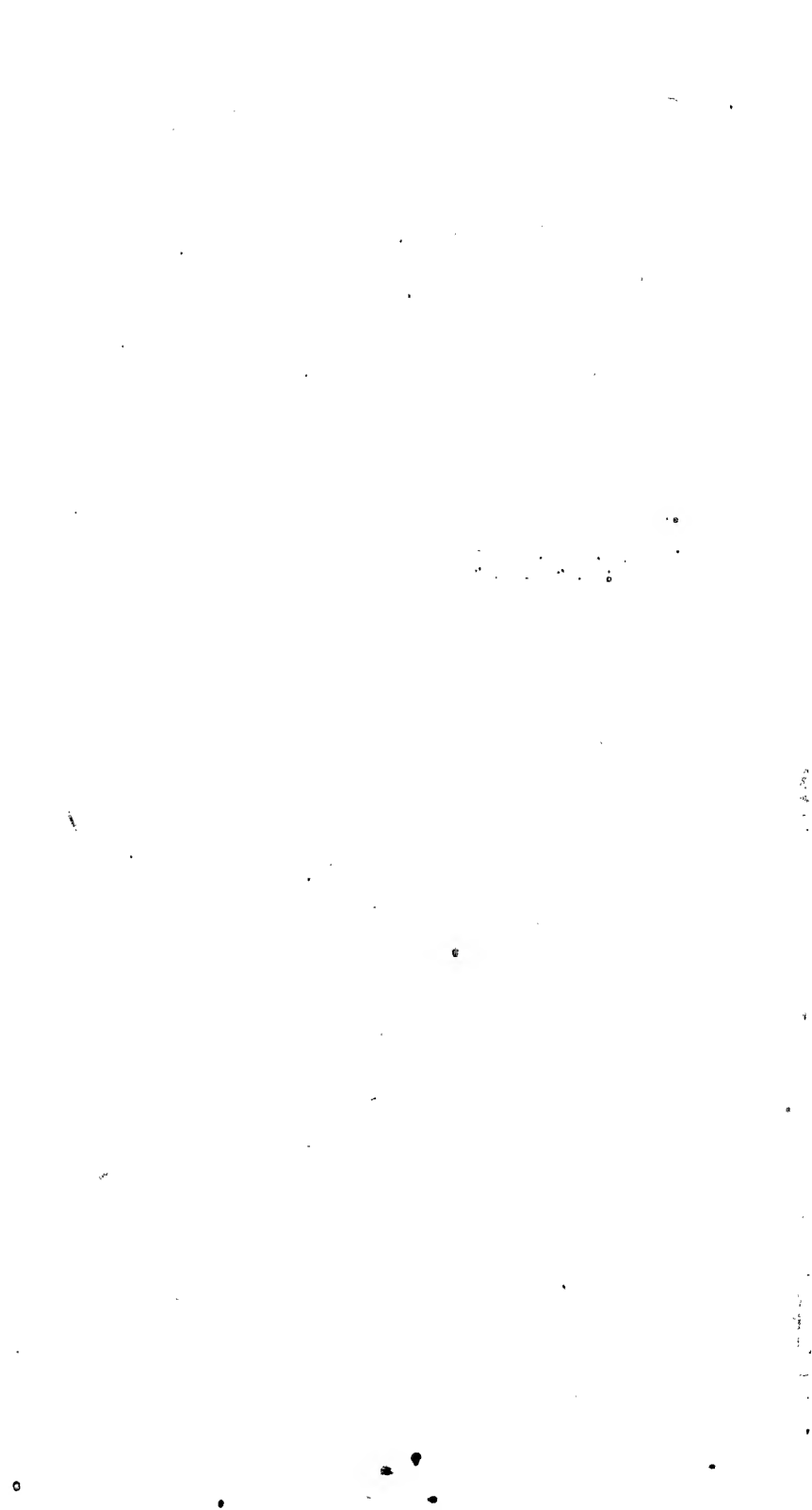
DEPARTMENT OF ARCHAEOLOGY

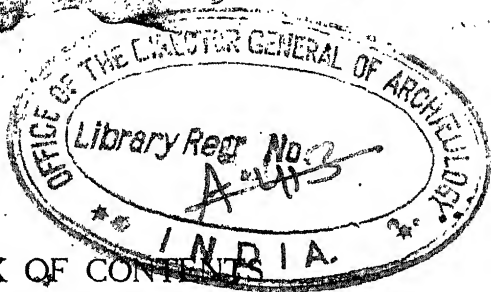
**CENTRAL ARCHAEOLOGICAL
LIBRARY**

CALL NO. 294.305/M.B.
25557

D.G A. 79.







INDEX OF CONTENTS
OF
THE MAHA-BODHI JOURNAL
VOL. XXIX

25537

A.

| | Page. |
|---|-------|
| Ancient India | 169 |
| Anniversary Celebration of Mrs. Foster's Birthday | 375 |
| Analysis of Semitic Bible | 406 |

B.

| | |
|--|--------------------|
| Buddhism and Politics | 1 |
| BOOK NOTES :— | |
| The Days before Yesterday | 14 |
| The Science of Sacraments | 16 |
| The Solution of the Synoptic Problems | 17 |
| Adam of Dublin | 19 |
| Studies in Neurology | 19 |
| Bodhisatva Ideal. The | 33 |
| Bible Characters | 65 |
| Buddhists Wake-up | 91 |
| Buddhism's Forward Movement | 114 |
| Buddhism in America | 159 |
| Buddhism and Indo-Scythian Civilization | 174 |
| Buddhist Activity in India | 178 |
| Buddhism & Christianity (by Capt. J. E. Ellam) | 185, 225, 280, 305 |
| Bhagavad Gita. The | 195 |
| Buddhists of Asia. Wake up! | 240 |
| Buddhist Society of Great Britain & Ireland, The | 247 |
| Buddhist Annual of Ceylon | 248 |

294.305.

M. R.

CENTRAL ARCHAEOLOGICAL LIBRARY, NEW DELHI.

Acc. No. 20007
Date 22.2.2007
Call No. 299.547.11

Page.

| | | |
|--|-----|-----|
| Brotherhood of the Bodhisatvas, The | ... | 259 |
| Buddha Gaya | ... | 267 |
| Buddhism and Modern Science | ... | 312 |
| Buddhist World Movement, The | ... | 320 |
| Buddha's Advice to the Brahmins | ... | 336 |
| Bible Society and the Blacks, The | ... | 390 |
| Buddhism <i>versus</i> Paganism | ... | 394 |
| Buddhism in Ceylon and the Missionaries | ... | 398 |
| Buddhism and Christian Paganism (by Capt. J. E. Ellam) | ... | 402 |
| Buddhist Temple of Buddha-Gaya, The Great | ... | 425 |
| Buddha-Gaya (By Charles Moore) | ... | 426 |
| Beginning of Christianity, The | ... | 455 |

C.

| | | |
|--|-----|-----|
| Creator Idea | ... | 67 |
| Christian Missionary Activity | ... | 132 |
| Christianity in Ceylon | ... | 159 |
| Celebration of Baisakh Festival, The | ... | 198 |
| Census of India | ... | 216 |
| Contrast, A (by J. E. Ellam) | ... | 258 |
| Can a man be happy on this Earth | ... | 297 |
| Correspondence | ... | 338 |
| Christian Devil and Buddhist Mara, The | ... | 367 |

D.

| | | |
|---|-----|-----|
| Dharmarajika Vihara, Shri | ... | 112 |
| Dharmarajika Vihara Fund, Shri | ... | 180 |
| Dharmarajika Chaitya Vihara, Sri | ... | 208 |
| Ditcher in Capital, The | ... | 222 |
| Dr. Rabindra Nath Tagore and Mahatma Gandhi | ... | 229 |
| Dhamma round the world, The | ... | 265 |
| Dr. & Mrs. Rhys Davids | ... | 315 |
| Dress Reform movement in Ceylon, The | ... | 330 |
| Development of Dogmatic beliefs | ... | 371 |

| | Page. |
|---|----------|
| E. | |
| Educational problem in Burma | 60 |
| Evolution of crime, The | 124 |
| Essential steps to India's Regeneration (by Mr. S. C. Mookerjee) | 242, 284 |
| Evolutionary changes of the Old Testament Jehovah ... | 364 |

| | |
|--|-----|
| F. | |
| Formation of the Order of the Bodhisatvas | 43 |
| Fundamental Doctrine of Buddhism | 86 |
| Future of Buddhism in Japan, The | 98 |
| Foster Robinson Memorial free Hospital | 206 |

FINANCIAL—

| | |
|--|-----|
| Statement of M. B. Society | 223 |
| Sri Dharma Rajika Vihara Hall | 223 |
| Wesakh Celebration | 224 |
| Sri Dharma Rajika Vihara Hall | 261 |
| Statements of M. B. Society's Receipts and Expenses for 1916-1920 | 262 |
| Sri Dharma Rajika Vihara | 302 |
| Mrs. T. R. Foster, Missionary Fund | 302 |
| Dharma Rajika Chaitya Vihara | 303 |
| Do. Do. | 339 |
| Mrs. T. R. Foster Missionary Fund | 383 |
| Sri Dharma Rajika Chaitya Vihara Hall | 383 |
| Future of Buddhisim, The | 444 |

| | |
|--|-----|
| G. | |
| Greetings from Buddhist Land | 56 |
| Gems from the Mahawansa | 356 |
| Great Buddhist Monastery at Saranath, The | 382 |

| | |
|---|----------|
| H. | |
| Hewavitarna Weaving School | 137, 145 |
| History of the Great Maha-Bodhi Temple | 322 |
| Harem of Gods, The | 468 |

| | Page. |
|--|--------|
| I. | |
| Important Communication | 58 |
| Is Buddhism Pessimistic | 70 |
| Indian Buddhists of Madras Presidency, The ... | 218 |
| Is Nirvana Annihilation? | 308 |
| J. | |
| Jesus the Nazarene | 94 |
| K. | |
| Keyserlings Diary of Travel | 37 |
| L. | |
| Literary Notes | 21, 51 |
| Land Purchase Fund | 25 |
| Late Rash Behary Mookherjee | 337 |
| M. | |
| Message to the Buddhist Boys of Ceylon ... | 345 |
| M. Loisy on the Acts of the Apostles ... | 411 |
| N. | |
| New School of Buddhist Philosophy in Germany ... | 79 |
| Nibbāna Dhatu, The | 167 |
| Notes and Notices by Capt. J. E. Ellam ... | 209 |
| Notes and News | 379 |
| The International Buddhist Union ... | 380 |
| Siamese Patriarch Dead | 413 |
| Ceylon Races and Religion | 414 |
| The Cult of Charka | 415 |
| Buddhist Society | 416 |
| Christian Literature Society | 418 |
| The Hewavitarana Weaving School ... | 420 |
| Foster Robinson Free Hospital | 421 |
| Buddhagaya Temple | 422 |

[5.]

| | |
|---------------------------------------|-------|
| | Page. |
| Mrs. T. R. Foster Missionary Fund ... | 423 |
| Notice to Subscribers ... | 471 |

O.

| | |
|---|----|
| Obstacles to Nation Building in India ... | 11 |
|---|----|

P.

| | |
|---|-----|
| Psychology of Anatman ... | 5 |
| Photographs of the Great Vihara ... | 31 |
| "Paratocha Ghoso Yo nisocho Manasikaro" ... | 121 |
| Propagation of Buddhism in India ... | 128 |
| Papal Curse, The ... | 239 |
| Pageant of Old Japan ... | 260 |
| Psychological Science in the Abhidhamma ... | 360 |
| Parable of the Fig Tree, The ... | 367 |
| Psychology of Humour in Religion ... | 385 |
| personality of Jesus, The ... | 464 |
| Publication Fund ... | 471 |

R.

| | |
|---|----|
| Religious Statistics of England and Wales ... | 20 |
|---|----|

REVIEW :—

| | |
|--------------------------------------|-----|
| The Seed of Race ... | 26 |
| Decline and fall of the Hindus ... | 109 |
| Free will and Destiny ... | 249 |
| A Short History of Morals ... | 252 |
| Religion of the Apeman, The ... | 62 |
| Religion of the Bodhisatvas, The ... | 73 |
| Repenting God of the Bible, The ... | 102 |
| Rules and Regulation of M. B. S. ... | 340 |

S.

| | |
|---|----|
| Student Life in Ancient India ... | 8 |
| Statements of Receipts of Expenses of Opening Ceremony of Vihara ... | 25 |

| | Page. |
|---|---------|
| Study of Buddhism, The | ... 100 |
| Study of Buddha's Psychology of the Divine, The ... | ... 118 |
| Superpsychical Science of Iddhi | ... 156 |
| South Indian Buddhist Conference | ... 213 |
| Science of Buddhism, The | ... 274 |
| Science of Pure Knowledge, The | ... 289 |
| Stages of Religious Belief | ... 332 |

T.

| | |
|--|---------|
| Thrice sacred Wesakha Festival | ... 113 |
| Talks on the Buddha Dharma | ... 189 |
| Test, The (by J. E. Ellam) | ... 295 |
| Three Fetters in the Sotapatti, The | ... 450 |
| Twelve Nidānas | ... 454 |

U.

| | |
|---|----------|
| Unbuddhistic Utterance of Jesus | ... 46 |
| Universal Brotherhood (by Sukumar Haldar) ... | 203, 232 |
| University Education in Ceylon | ... 234 |

V.

| | |
|---|---------|
| Victims of the Religious Hallucination | ... 408 |
|---|---------|

W.

| | |
|---------------------------------------|---------|
| Work of the Maha-Bodhi Society | ... 147 |
| Wesakh Celebration | ... 224 |



THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXIX

JANUARY

2464. B. E.
1921. A. C.

No. 1

BUDDHISM AND POLITICS.

Buddhism is a science of Ethics, Philosophy, and Psychology. The whole of the Vinaya Pitaka contains the science of ethics. Animistic religions whose founders had never known what psychology was, taught nothing about the processes that operate in the machinery of Mind. Fear of God, not love, was the shibboleth that the founders of metaphysics preached. Brahmanism promulgated the individualistic view enunciating the law of the supremacy of the Brahman caste, and declared that the Brahman was above even that of god. The Brahmanical law laid down the rule that the Brahman was above the king himself. The Brahman was above all other classes. The Brahman hierarchy made an alliance with the king to punish other castes, and the Sudra class which form the overwhelming majority in India was reduced to the servile

position of slaves. India's millions thereby became a stumbling block in her upward career. The will of a few millions dominated and the will of the people was sacrificed. The law givers and law makers promulgated laws not to bring happiness to the whole people, but only for a tribe. How to save India was not their policy; theirs was only how to save the Brahmanical community and to keep all power in their hands. For a thousand years the Brahmanical laws failed to bring happiness to the people, and their very selfishness brought India to the verge of ruin, and opened the gates of India to the alien invader. For the first time India fell at the first onslaught of the alien foe. A religion that neglects the welfare of the two hundred millions of people is unfit to be their guardian.

Islam wielded power for a thousand years, and during this long period India gradually degenerated and was reduced to imbecility. When European adventurers began gaining admission to India the Muhammadan oligarchy had ceased to exercise a controlling power over the people. The administrators had ceased to be guided by the ethics of morality. When Clive the British yokel came to India without a penny in his pocket India had ceased to be a nation. The adventurer had more brains than all the administrators in the Muslim hierarchy. India had for a thousand years deteriorated under the Brahmanical and Muhammadan systems of government. Priest craft and sensualism both had worked their poison into the body politic of Indian society. The superior diplomacy of alien adventurers dominated the degenerate and diseased will of the people. Fatalistic monotheism and priestly tyranny had reduced the teeming millions into mere automata. Gradually the Muslim oligarchy gave way to the alien will.

For a hundred years European nations had been asserting their will power over the Asiatics. China went down under the narcotic power of opium, and her strength failed. China was conquered by poison. In the eighteenth century England, France, Holland, Portugal fought to gain the supremacy over Asia. The superior diplomacy of England triumphed, and India,

Ceylon, Burma, went under British Rule. Treachery, bribery, corruption, ignorance, selfishness, disunion, sensualism were rampant in Indian Society, and the diplomacy of the trader triumphed over the Asiatic consciousness. Only one country escaped from the cunning of the European diplomat. Japan isolated herself for nearly three hundred years from European contact, and that had been her salvation. The countries that associated with European traders all succumbed. Opium, rum, syphilis, western immoralities and brummagem toys helped to put the Asiatic into a torpor. The boys were captured by the missionaries and trained to follow the demoralizing methods of the western aristocrat. The gold mines of Golconda, the pagoda tree of India and the illiterate masses of India were the assets that the European found for the conquest of the Asiatic consciousness. The starving millions of India supplied men who were willing to give their lives for a few rupees wages, and they went as mercenaries to conquer territories of their neighbours. Asia became the happy hunting ground of the European traders. The wealth of Asia was drained into the European countries, and the brains of the people became atrophied. European luxuries helped to degenerate the moneyed classes of Asia. Japan alone remained outside the net of the European. Their superior morality prevented them from falling into the net of the European diplomatic traders. Japan declined to eat the poison of opium. She kept her brain power intact. Her children were superior in patriotism to all other races on earth. European cunning could not bring the children of the land of the rising Sun into the darkness of European immorality. Alone Japan stood as a beacon light to the degenerate peoples of Asia. Russia attempted to destroy her children. The superior morality of the Japanese gave them strength to defeat the Russian bear. England, Germany, Belgium, France formed an Alliance to divide China. European journalists and militarists shouted "the Yellow Peril." Europe knew that it was a false cry meant for the destruction of China. The European robbers fell out among themselves and

the Great War came. Christianity did not help them to prevent the bloody war. The evil deeds done by the European races during the past two or three hundred years stand against them. The independence of Burma, Siam, Ceylon, was destroyed by political chicanery. China was reduced to imbecility. India is now a starving skeleton. The Great War is over, but there is trouble ahead in European countries. The Capitalist class is now threatened by the Labouring Classes. For a century the simple minded races were being exploited by the European capitalist, with the help of the diplomatic corps of European statesmanship. Wars were made by a stroke of the pen of the Foreign Secretary of each European Government. Morality was sacrificed for Mammon. The gods had to flee from their sanctuaries on account of the injustice perpetrated by the Machiavellis of different European governments. Where European diplomacy sets the wheel in motion both gods and the Devil have to vacate their abodes. Mr. Adams Gibbons in his new book calls European diplomatists "conscienceless hogs."

India is now passing through a great crisis. The country is divided into two camps. That great selfsacrificing spiritual minded personality, Mahatma Gandhi is leading the masses to the goal of Freedom by non-violent non-co-operation. The party opposed to the saintly Gandhi are not disciplined in the school of self-sacrifice and renunciation. They are pleasure seekers and diplomats, indifferent to the welfare of the suffering masses. The Banner unfurled by Mahatma Gandhi bears the superscription of (Ahimsā) Mercy, Love and morality. It is a war between morality and immorality, between the helot and the plutocrat. The Bureaucratic oligarchy for the first time has been awakened from the torpor of Selfishness. In England the fight is between the plutocrat and the proletariat. In Russia the Majority under the name of Bolshevism is experimenting to make the masses happy. Too long the majority has suffered on account of the selfishness of the Class wielding power. Priestcraft and Diplomacy have been the curse of humanity.

Humanity like the orphan has suffered too long from injustice... at the hands of the man in power. To rob an orphan is not considered a crime by the hooligan. The helpless child what could it do but to say "it is a shame," and the shameless answer of the hoodlum is "I don't care." What the world need is the Gospel of Universal Brotherhood, Love and Unity. Why should one man arrogate to himself to rule over another? Surely man can live in unity with his brother man. The Great Compassionate Teacher, Gautama Buddha, thought out and solved the problem of universal happiness, and He laid down the Ethics of Renunciation and Love as the foundation of Right thinking. The man wielding power is half insane, He has not the strength to think out the problem calmly and dispassionately. Guided by his own egoism he does evil.

THE PSYCHOLOGY OF ANATMAN.

The Buddha brought happiness to the thoughtful people of India by giving them a new psychology in the form of the wonderful doctrine of Anattā. The pre-Buddhistic philosophers of ancient India were believers of Brahmā. There were the Jainas who held to the belief that every atom was a living soul, and they found jivas in water, jivas in the air etc. Every Jiva was a living individual soul. The Upanishad philosophers were of different beliefs. The doctrine of Karma was a secret doctrine not taught to the common people. When Artabhāga questioned Yājñavalkya to explain why man is born again, the answer the latter gave was that it is due to Karma. But no interpretation was given beyond saying that the doctrine could not be explained in the presence of other people. Both went to a place where none other was present. What Yājñavalkya did explain the Upanishad does not say. The Jaina doctrine posits that the Jīva of the individual is eternal, and that salvation lies in isolating the individual. Hence the extreme asceticism demanded of the Jaina ascetic. The floating jivas in the

air, etc must not be allowed to enter the body. Hence the use of mouth coverings. Walking on the bare earth was prohibited lest jīvas of the earth would be injured. Jainism has no psychology. It is a pure and simple atomic spiritualism. The body dies, and the holy saint having destroyed all the avenues whereby other Jīvas could enter the body, enters the isolated state where the individual Jīva lives in a state of kaivalya. The methods adopted by the Jaina ascetic was torture. The body is not to be nursed when disease overtakes it. It is the method of torture, which amounts to slow suicide that the Tathāgata condemned. The methods adopted by the Brahnavadins were to attain the happiness of the Brahmaloaka. Those methods were not condemned by the Buddha. Neither did He combat the views of the Brahnavadins inasmuch as they pertain to the acquisition of the Brahmaloaka happiness. The new Doctrine that the Tathāgata promulgated was absolutely psychological, aesthetic, productive of happiness here, on this earth, without adopting the ascetic habits of the Jaina philosophers, and avoiding the extreme hedonism of the sensual materialists. There was no necessity also for the adoption of the rituals of the sacrificing Brahman. The animal sacrifices were found absolutely useless. The supremely noble path that the Holy One proclaimed was based on Science and Loving kindness to all, mercy to animals and the desire to abstain from sensual indulgence. The scientific method posited was that there is no annihilation, and that nothing exists permanently. The indestructibility of the atom was a dogma in pre-Buddhistic philosophy. This the Buddha attacked with vigour. There is CHANGE, but not annihilation, nor is there any permanency. There is cause and effect. Every effect is due to a previous cause, and every cause has the potentiality to produce an effect. The doctrine of Māyā (illusion) has no relationship with the Vibhajjavada (religion of analysis) enunciated by the Buddha. There is no eternal heaven, and no eternal hell. There is no creator, because there is nothing to create. Air, water, matter, space, heat exist, but undergoing change. These

could not be created. To believe that these were created by a creator was foolish. The Buddha also combatted the dogma of Chance as well as Fatalism that man has to suffer because it has been so ordained that he should suffer. Ordained by whom? By a supreme Creator the muddleheaded dogmatists declare. The Buddha entered the arena of Indian metaphysics, and having shown the error of these foolish beliefs proclaimed the Noble eightfold path. He did not go into the jungle to practise asceticism. He lived with the people, not in the city but away from the crowd, and not far from the outskirts thereof. The beautiful (*ārāma*) park with *vihāra*, *parivena*, cloister, refectory, baths, pond, pavilions, resting places for psychological thinking for the *Bhikkhus*, some intended for the day and some to be used during the night, separate places for urinals, for latrines, lavatories, flower lawns, orchards, heating rooms for the winter, was necessary to acquire the knowledge to realize the bliss of peace founded on introspective *Jhāna* practices. Scientific thinking was encouraged to the utmost. All known sciences had to be studied to gain knowledge in order to be free from dogmatic beliefs. Nihilistic, pantheistic, materialistic, agnostic, spiritualistic, monotheistic, deistic, atheistic, hedonistic, etc. as indicated in the *Brahmajāla sutta* were to be given up. Mind was to be freed from opinions, theories, beliefs, and kept in a state of unattachment. The clinging to beliefs, opinions, theories etc. was called "*ādāna gāhīditthi parāmāsi*." This attitude was to be given up, and the mind kept freed to receive new truths. This is called "*dīthi patinissaggi*." The field wherein the mind roams should be freed from all the jungle of beliefs. To live keeping the mind in a state of attentiveness—*patinissāgānupassī viharati*—the aim of the disciple of the Buddha.

European writers have not yet understood the psychology of the Buddha's wonderful Doctrine. They cling to opinions, and do not care to study the Doctrine. They do not adopt the methods recommended by the Blessed One, and

blind ignorance enunciate their own foolish views and think that it is the Buddha's views.

European philosophy was born only in the sixteenth century. Psychological studies began only about half a century ago. It will take another four centuries to develop their thinking powers to understand the psychology of the Tathāgata.

STUDENT LIFE IN ANCIENT INDIA.

The Jātakas contain five hundred stories giving moral instruction to the old and young, the king and peasant. They have been translated into English by English Scholars and printed in six volumes by the Oxford University Press. Moral stories recommending charity, Moral Conduct, Selfdenial, Energetic activity, Truthfulness, Patience, Equanimity, Loving Kindness, Resolute Will and Wisdom are to be found in these volumes. Each moral story conveys the idea of Rebirth which is the key stone of the philosophy of Buddhism. It is said that the Jātaka stories helped to spread the religion of Buddha in India. The idea of rebirth was a kind of esoteric doctrine, and was not taught publicly. In the Bhagavat Gītā Krishna tells Arjuna that he knows his former existences. In the Brihadāranya Upanishad Yajnavalkya tells Jāratkara Artabhāga that after his death the mind of man goes to the moon, his speech goes to the fire, life goes to the wind, the eyes go to the sun, the organ of hearing to the different quarters, the body to the earth, the ego essence to space. Apart from all these there was *Purusha*. Where does this go asked Jāratkārava Artabhāga of Yajnavalkya and the answer was given in secrecy, not answered to in the midst of other people, because the doctrine that he propounded was not to be revealed; and the secret of rebirth was karma. This secret doctrine only known to the very select, was popularized by the Lord Buddha. One of the Jātaka stories which we now reproduce is from the second

volume of the translation and it is called *Tila mutthi Jātaka*, No. 252.

This story the Buddha told in Jetavana about a passionate Bhikkhu who was a full of bitterness. No matter how little was said to him, he fell into a rage and spoke roughly showing wrath, hatred and mistrust. In the Hall of Truth the Bhikkhus discussed the matter. "Friend, how angry and bitter is Brother So-and So! He goes snapping about for all the world like salt in the fire. Though he has adopted this peaceful religion, yet he cannot even restrain his anger."

The Buddha heard this and sent a Bhikkhu to fetch the offending Bhikkhu in question. "Are you really passionate as they say?" He asked. The Bhikkhu answered in the affirmative. Then the Buddha added, "This is not the first time Bhikkhus that this Bhikkhu has been passionate. He was just the same before"; and he told them a forgotten story.

Once on a time, Brahmadatta the king of Benares had a son named Prince Brahmadatta. Now kings of former times, though there might be a famous teacher living in their own city, often used to send their sons to foreign countries far off to complete their education, that by this means they might learn to quell their pride and highmindedness, and endure heat or cold and be made acquainted with the ways of the world. So did this king. Calling his boy to him, now the lad was sixteen years old—he gave him one-soled sandals, a sunshade of leaves, and a thousand pieces of money, with these words:

"My son, get you to Takkasila, and study there."

The boy obeyed. He bade his parents farewell, and in due course arrived at Takkasila. There he enquired for the teacher's dwelling, and reached it at the time when the teacher had finished his lecture, and was walking up and down at the door of his house. When the lad set eyes upon the teacher, he loosed his shoes, closed his sunshade, and with a respectful greeting stood still where he was. The teacher saw that he was weary, and welcomed the new comer. The lad ate, and

rested a little. Then he returned to the teacher, and stood respectfully by him.

"Where have you come from?" he asked.

From Benares.

Whose son are you?

I am the son of the king of Benares.

What brings you here?

I come to learn replied the lad.

Well, have you brought a teacher's fee? or do you wish to attend on me in return for teaching you?

I have brought a fee with me: and with this he laid at the teacher's feet his purse of a thousand pieces.

The resident pupils attend on their teacher by day, and at night they learn of him: but they who bring a fee are treated like the eldest sons in his house, and thus they learn. And this teacher, like the rest, gave schooling to the prince on every light and lucky day. Thus the young prince was taught. Now one day, he went to bathe along with his teacher. There was an old woman, who had prepared some white seeds, and strewed them out before her: there she sat watching them. The youth looked upon these white seeds, and desired to eat; he picked out a handful, and ate them.

"Yon fellow must be hungry," thought she; but she said nothing and sat silent. Next day the same thing happened at the same time. Again the woman said nothing to him. On the third day, he did it gain; then the old dame cried out saying.

"The great Teacher is letting his pupils rob me" and uplifting her arms she raised a lamentation.

The Teacher turned back. "What is it mother!" he asked.

"Master, I have been parching some seeds, and your pupil took a handful and ate them! This he has done today, he did it yesterday, and he did it the day before! Surely he will eat me out of house and home!"

"Don't cry, mother: I will see that you are paid."

"Oh I want no payment, master : only teach your pupil not to do it again."

"See here then, mother," said he ; and he caused two lads to take the young fellow by his two hands, and smote him thrice upon the back with a bamboo stick, bidding him take care not to do it again.

The prince was very angry with the teacher. With a blood shot glare, he eyed him from his head to foot. The teacher observed how angry he was, and how he eyed him.

The youth applied himself to his work and finished his course. But the offence he hid away in his heart, and determined to murder his teacher. When the time came for him to go away, he said to him.

"O my Teacher, when I receive the kingdom of Benares, I will send for you. Then come to me I pray." And so he exacted a promise most affectionately. He returned to Benares, and visited his parents, and showed proof of what he had learnt. Said the king, "I have lived to see my son again, and while I yet live, I will see the magnificence of his rule." So he made his son king in his stead.

When the prince enjoyed the splendour of royalty, he remembered his grudge, and anger rose within him. I will be the death of that fellow!" he thought, and sent off a messenger to fetch his teacher.

"I shall never be able to appease him while he is young", thought the teacher ; so he came not.

OBSTACLES TO "NATION-BUILDING" IN INDIA BY A RATIONALIST.

India and Indians are passing through an experimental stage to be sure. That All-India product of thirty-five years laborious growth known as the Indian National Congress has only one common platform and that is a political platform for ventilating political grievances by means of selected resolutions. That

platform of the Congress has not as yet set itself to tackling Indian Social questions which we submit are of greater importance than the right of franchise. If the aspiration of the Congress politicians be the up-building in India of its own nationality which growing under the British Crown would be as free a nationality as the Britishers are in Britain then the Congress Politician can no longer shirk the logic of the situation. He has to be an ardent Social reformer as well and make the Congress Unite its political activities with matters of vital Social reforms so that in its constructive work it may be regarded as marching abreast of the new legislative assemblies. This paper has been written with the object of pointing out that the up-building in India of its own nationality is by no means an easy task. Now please note the condition of things as they existed at the Census (1901) of the Indian Empire. An analysis shews that no less than 147 distinct languages were recorded, 22 of which were spoken by more than a million people. Now the male adults who described themselves then as being able to read and write English—a test not necessarily representing a high standard of English education—numbered in the whole of India just 707,000, or less than one per cent. of the male adult population. The Hindus number close on 216 millions, and comprise nearly three-fourths (73.3 per cent.) of the population of India. Islam comes next with 62½ millions or 21 per cent.; Buddhism counts nearly 9½ millions or 3 per cent.; Christianity has a little under three millions or 1 per cent.

During the ten years preceeding the Census of 1901, the Mahammadans increased by 9 per cent. and Christians by nearly 28 per cent. * * * * while the population as a whole rose by only 3 per cent. * * * * Among the Mahammadans of Eastern Bengal, the rate of increase was 12.3 per cent. or nearly double that of the Hindus. The entire Hindu population of Bengal numbering 20 millions, of which, Brahmans are more than a million, forming 6 per cent. of the Hindus of Bengal.

There are in India 2,378 main castes and tribes and 43 races or nationalities. Among the Hindus in Bengal, there are over

50 castes. It was referred to, as long ago as 1889, by Sir Comer Petheram, Chief Justice of Bengal, in an address delivered by him as Vice-Chancellor of the Calcutta University :—

"Above all," he said, "it should be borne in mind by those who aspire to lead the people of this country into the untried regions of political life that all the recognized nations of the world have been produced by the freest possible intermingling and fusing of the different race stocks inhabiting a common territory.

"The horde, the tribe, the caste, the clan, all the smaller separate and often warring groups characteristic of smaller stages of civilisation, must, it would seem, be welded together by a process of unrestricted crossing before a nation can be produced. Can we suppose that Germany would ever have arrived at her present greatness, or would indeed have come to be a nation at all, if the numerous tribes mentioned by Tacitus, or the three hundred petty principedoms of last century, had been stereotyped and their social fusion rendered impossible by a system forbidding intermarriage between the members of different tribes or the inhabitants of different jurisdiction?

"If the tribe in Germany had, as in India, developed into the caste, would German unity ever have been heard of? Every where in history we see the same contest going forward between the earliest, the more barbarous instinct of separation, and the modern civilising tendency towards unity, but we can point to no instance where the former principle, the principle of disunion and, isolation, has succeeded in producing anything resembling a nation. History, it may be said, abounds in surprises, but I do not believe that what has happened nowhere else is likely to happen in India in the present generation."

It is in no way surprising that the imagination of the Indian nationalists should have been deeply touched by the rise of Japan, or even that some of the more ardent spirits among them should have formed the opinion that if forty years of contact with European thought could make a nation of the

Japanese, more than a century of similar experience ought to have done the same for the people of India.

The ordinances in Japan, cover every incident of life from marriage to the material or cut of a dress, or the value of birthday present to a child. They lay infinite stress on obedience to parents and superiors, respect for elders, faithful service to masters, and friendly feelings towards all members of the community. Intrigue, party spirit, the formation of cliques, competition for leadership, appeals to the passions of the ignorant—in short, all forms of political selfishness are condemned in scathing terms. The patriot must put aside personal vanity and may not play for his own hand. * * * *

When India can rise to these heights of discipline and self-control, India may rival Japan. We have seen how the legend of the four original castes, evolved in the active brain of some systematising Pandit, has filtered downwards, has taken hold of the mind of the people, and has become almost an article of faith with the general body of Hindus. No one cares to enquire whether it rests on any basis of facts, yet it holds the ground ; it gains constantly wider currency, and it undoubtedly does in a way influence practice in matters of social and religious usages.

BOOK NOTES.

The Days Before Yesterday By Lord Frederic Hamilton.
Hodder and Stoughton, Price 12s. 6d.

The habit of promiscuous kissing which exists among the European races and the shameless promiscuous dancing are remnants of the ancient habits that were once in vogue among European tribes when they were still in their savage state. Among all savage races dancing is an art which they cultivate. The women wearing feathers in their heads and the patched up dress and other vulgarities are the recollections of a barbarous

age. Lord Frederic Hamilton in his book tells us that when his father was Viceroy in Dublin at the Drawing Room held by him eight hundred ladies who attended the levee came forward and kissed his father, and his father looked "prematurely aged" after the incident, the ladies having each left a little of the powder on his beard and moustaches. It seems that the people of England were looking for the final catastrophe of the destruction of the world in the year 1867. Since then how many catastrophes and world destructions had not been prophesied by superstitious cranks of Europe. Lord Frederic mentions an incident that had happened at Calcutta at the Government House when a Rajah was given an audience of the Viceroy, and the interpreter said to the Viceroy:

"Stimulated without doubt by Your Excellency's auspicious visit to neighbouring State, the soil in His Highness's dominions has determined to beat record and to go regular mucker. Crops tenfold ordinary capacity are springing from the ground everywhere." The following lines are taken from the Times Literary Suppl. :—

"When Lord Frederic's second brother was presented as a child to Queen Victoria, he was still in a state of sulks at having been turned out of his nursery to make room for the Royal children. "And this your Majesty, is my second boy." "Make your bow, dear," said my mother; but my brother, his heart still hot within him at being expelled from his nursery, instead of bowing stood on his head in his kilt, and remained like that; an accomplishment of which he was very proud."

The Reign of Religion in Contemporary Philosophy By S. Radhā Krishnan, Professor of Philosophy, the University of Mysore. Macmillan & Co. Price 12s.

The Times Literary Supplement of September 30, 1920, in reviewing Professor Radhākrishnana's work, says: "As a critical study of certain notable tendencies in contemporary speculation The Reign of Religion in Contemporary Philo-

sophy is excellent." The reviewer finds fault with the Professor because he has failed to speak favourably of Christianity. Christianity was never intended to the philosophically inclined. Jesus did not tolerate philosophy, and what philosophy could we expect from the fisher folk of Galilee, and the tent maker of Tarsus. To the latter philosophy was taboo. Wisdom, high thinking were not in his line. The early Church fathers were Africans, Half Greeks, half Jews, and the followers of the Church were of a low order. What man of sober sense could believe the saying of Paul as given in I Thessalonians, 4. 16. When will the people of Europe and America come out of the narrow bigotry which was all very well when they were guided by the lucubrations of muddleheaded theologians of the early centuries when Europe was clothed in darkness. Clement of Alexandria, Ireneus, Origen, Tertullian, etc. had not one thousandth part of knowledge which the scientific thinkers of the West to-day possess. The influence of the religion of Jesus in the western people we admit it still very great, but that influence is not used for the happiness of the world. Religion is to-day commercialized and made the tool of the politician to dominate and oppress the helpless races of Africa and Asia. In India the Brahman made use of religion to monopolise power in his own hands for his own selfish gain, and domineered over the non-Brahman millions. Similarly in medieval Europe the Roman hierarchy conserved all secular and political power to crush the individuality of the people. To-day the theologian is the coadjutor of the selfish politician and the capitalist and the combine is working to keep the labouring classes under. Religion that holds up a God who is to be feared, and the religionists who kneel down and pray calling themselves "we miserable sinners" is a mockery good enough for the hypocrite, not for self-sacrificing sober people who follow TRUTH.

The Science of the Sacraments. By Charles W. Leadbeater, Regionary Bishop of the Liberal Catholic Church in Australia. Published by Kegan Paul, Trench, London Price 15s. Says the London Times Literary Supplement. The

Liberal Catholic Church is a body which claims to be in succession of the old Catholic Church of Holland, a body, which has its recognised place, in ecclesiastical history as the outcome of a revolt against the Vatican decrees of 1870. Subsequent developments have given a very different significance to a designation which commanded, in the days of Dollinger, a wide respect in England and on the Continent. Later it became represented in this country by a body over which the late Arnold Harris Matthew presided; and still later has produced a sect deeply imbued with occult and theosophic doctrine. Mr. Leadbeater, it will be remembered, has been before the public in collaboration with Mrs. Besant, in expounding the theosophic doctrine and introducing to his followers a coming world teacher called Alcyone. In this book he sets out in immense detail, and with copious illustrations, the extraordinary occult and magical doctrines about the Sacraments which are already familiar to those who have troubled to follow his activities." Sept. 30, 1920. (In 1884 Mr. Leadbeater renounced his allegiance to Christianity, and accepted the five precepts from the late High Priest Sumangala of Ceylon, and for several years worked in the Island denouncing Christianity, telling the Ceylon Buddhists that such a person as Jesus never existed. It seems he has now renounced Buddhism and accepted the leadership of magical Christianity. We wish him all success in his new sphere. Let us hope that he will do his best to bring the erring Christians to accept the doctrine of karma and of Rebirth. If he will help the Christians to give up their vicious theories of bestiality and alcoholism he would be doing an act of great merit for their spiritual welfare. We are glad to see him still active.)

The Solution of the Synoptic Problems. By Robinson Smith. Published by Watts & Co., London. Price 10s.

The author writes The Gospel according to the Hebrews was written about 80-90 A.D. Mark followed it about 105 A.D. Then came Matthew in Syriac about 120 A.D. The next gospel was John about 140 A.D. Then came Luke about 145

A.D. The epistles were written later than the first of the Gospels and the Acts about 170 A.D. Many of the sayings of Jesus were not spoken by Him, many of the incidents relating to His life never took place. The narratives of the essentially supernatural elements in the Gospels—namely the Annunciation, the Transfiguration, the Resurrection, the Ascension, are shown to contain foreign matter, they are falsified accounts. Nearly every saying and incident of the harmonized crucifixion narrative is shown to be borrowed or not to have occurred. Many of the incidents in Luke's Gospel, as well as the speeches, sermons, and letters in his Gospel, are but patch-work. He knew very little of what he was writing about, committing blunder after blunder, and thus discrediting the Christian message as a whole. Luke's most striking literary quality is his habit of stating the directly contrary to his source. He quarried continuously in Josephus. The Pastoral Epistles are almost certainly by Luke." (The Bible became a popular religious manual in England in the 17th century, until that time the British people had no religious guide to build up their religious life. It was all theology, and the Church of England kept the people in servility until there arose the non-conformist form of Christianity. The British Christians emerging from their paganism had no other book to guide them, and they clung to it tenaciously as the savage clings to his totem. Now that the British people are occupying a high place in civilization, it is a wonder how they still cling to the book which was the record of a barbarous age. The missionary who comes to Asia to preach Christianity is an antiquated biped. He is a fifteenth century human animal. Science he does not want, and he is paid to preach the myths of the Semitic barbarians to the civilized and more ancient people of India and Ceylon. It is an insult to the intelligence of the people of Ceylon who had a sublime religion long before the birth of the Galilean carpenter, that the muddleheaded missionary should make an attempt to preach a religion which has neither science nor a rationalistic morality. The scientific discoveries

of European thinkers have no effect on the muddleheaded modern missionary. Mammon and materialism and dominating politics, backed by the quick firing guns, are the weapons of the missionary who comes to preach this antiquated Jewish creed, which for nearly thirteen centuries was not allowed to be preached to the people of Asia by the dominating creed of the Crescent, now raises its head, thanks to British guns. The people of England have no right to inflict this foolish Asiatic creed on Asia, who know more about religion than the British. It is down right insolence to bring this Semitic abomination to the home of religion. If they have a sense of shame they would not inflict this torture on the peace loving people of Asia. The Papal Church for many centuries kept the people of Europe in a state of darkness, and when Luther revolted and hurled defiance at the Pope, the citadel of the Roman Church quaked, and since the 15th century the Protestant church had been at work. But its days are numbered. In another century there will be no theology in Europe. We would ask the supporters of the dog collared gentlemen not to send them to Asia. It is foolish to expect that Asia will receive this antiquated Semitic creed when Europe's best thinkers are relinquishing it.

Adam of Dublin. By Conal O'Riordan. Collins. The following humourous piece of conversation is from this book: "Did nobody tell you" said Mr. O'Meagher to Adam, 'that poor Innocent killed himself?' 'Killed himself!' screamed Adam. Oh, not intentionally, said Mr. O'Meagher. 'Just out of pure holiness. He tried to eat his rosary beads. He got down ten Hail Marys all right, but the Our Father was too much for him. Virtue rewarded.' "

Studies in Neurology. By Henry Head, M.D., F.R.S., Hodder and Stoughton, London. Price £3. Two volumes. Here is a illuminating passage in this epoch making book: "With the high development of his cerebral cortex man acquires a cumulative knowledge of the world around. He examines himself and, out of what he finds by introspection and physical

measurements constructs his conception of time, space, and material. But ultimately the success or failure depends on the nature of physiological reactions, produced by the impact of physical stimuli on his sense organs. These have been formed out of the lowest material, and the human nervous system is engaged in a perpetual struggle to integrate and control these inherent responses so that they may endow consciousness with discriminative sensations of quality, space and time."

"Here for once his exorbitant egotism goes humbled in the presence of death."

RELIGIOUS STATISTICS OF ENGLAND AND WALES.

| Sects. | Members or Communicants. | Sunday School Scholars. |
|---|--------------------------|-------------------------|
| Church of England ... | 2,252,633 | 2,124,584 |
| Wesleyan Methodists ... | 452,957 | 832,965 |
| Congregationalists ... | 451,229 | 605,796 |
| Baptists ... | 380,357 | 481,128 |
| Primitive Methodists ... | 200,175 | 424,452 |
| Calvinist Methodists ... | 187,575 | 191,295 |
| United Methodists ... | 138,921 | 264,113 |
| Presbyterians ... | 84,232 | 67,139 |
| Society of Friends ... | 18,753 | 17,222 |
| Independent Methodists ... | 9,190 | 25,192 |
| Moravians ... | 5,539 | 4,162 |
| Wesleyan Reform Union ... | 8,244 | 21,978 |
| Countess of Huntingdon's Connection } ... | 1,933 | 2,736 |
| "Christian Scientists" ... | 13,310 | 15,702 |
| Salvation Army (Estimated) ... | 120,000 | ... |
| Rom. Catholic (Population) ... | 1,898,843 | ... |
| Totals ... | 6,223,891 | 5,078,464 |

Grand Total, Adult Members and Sunday School Scholars=11,302,355.

LITERARY NOTES.

THE CHURCH MISSIONARY REVIEW,—Vol. XXI., No. 831, Sept. 1920. "The Student of native races will read with interest an article in this number on "Anthropology and the Missionary" by Professor W. H. R. Rivers, F.R.S., dealing with the decrease in the native populations in such regions as Melanesia Polynesia, and Australia. He traces it largely to lack of interest in life. The Melanisiens, for instance, well acquainted with methods of artificial restrictions of the birth rate, ask why they should bring children into the world, where there is nothing to do but work for the white man. But the article specially dwells on the responsibility of the missionary for this lack of interest in life. When the missionary starts with the notion that his first duty is to destroy the native's false religion, he strikes at the foundation of the native's economic and social life ; and he must see that the wound must be healed by new economic interests. His first business must be to learn the real nature of the institutions which he is to modify ; and the conclusion of an experienced missionary in the Solomon Islands is quoted to the effect that we had as much to learn from the Melanesians as they had to learn from us." *Times*, Literary Supplement, Sept. 23, 1920, p. 622.

THE RISING TIDE OF COLOUR.—By Lothrop Stoddard. Chapman and Hall. 12s. 6d. The American author's thesis is that the white races and their civilization are at present threatened with extinction by the rising tide of the coloured peoples. The imperative need of the moment is to restore "white solidarity", a corollary of which is that Bolshévism, which "seeks to enlist the coloured races in its grand assault on civilization", must be crushed out at all costs. As things stand, the most pressing danger comes from the Asiatics, and it is vital to oppose both Asiatic permeation of white areas and Asiatic inundation of non-white areas inhabited by the black races and the "Amerindian" race living in America between the Rio Grande and the tropic of Capricorn. In return, legitimate aspirations to Asiatic independence must not be flouted. "*Times*. Ibid. (It

is a splendid suggestion, and it ought to be applied to the European as well. No European should be allowed to land in Asiatic soil. Wherever the European goes whether to Asia, Australia or Africa, he carries the germ of poison in the shape of alcohol, opium, cocaine, bestiality, and syphilis. There were no Eurasians in Asia until the European adventurers came and introduced immorality and prostitution. The half educated missionary knows only to destroy the religion of the native, to help the European trader, to introduce European modes of living and to make the native wear the hat, coat, trousers and other paraphernalia utterly unsuited to the climate, and the next thing he does is to get the native to change his national name and adopt a European name. Anthropologically the missionary appears in the role of a vandal. He is paid to destroy the religion of the natives, to make them wear European garments, and eat like the European. It would be for the happiness of the world if European adventurers would give up coming to Asia. (Ed. M. B. J.)

A PHILOSOPHICAL VIEW OF REFORM.—By Percy Bysshe Shelley. Milford. 7. 6. Shelley was an anti-Christian. He abhorred the religion of the Semitic Jew, and the Hebrew god was to him a fiend. Every English speaking Buddhist should keep in his library the poetical works of Shelley, and he should read "Queen Mab". It is a beautiful interpretation of the fiendish nature of the Hebrew God. Shelley is known as the poet of the twentieth century.

FIVE YEARS HELL IN A COUNTRY PARISH.—By Revd. Edward Fitzgerald Synnott. Published by Stanley Paul, Price 5s.

THE A. B. C. OF EVOLUTION by Joseph McCabe. Published by Watts & Co., London, Fleet St., Johnson's Court. Price 3s. 6d.

THE EDUCATION DEPARTMENT AND AFTER.—By Sir G. W. Kekewich. Constable. Price 2ls. Sir George Kekewich, whose experience of the Education Department extends over half a century, inscribes as a motto for the record of his career and of educational policy as he has followed in the words "Quantula

sapientia gubernatur mundus!" and he dedicates the book to the National Union of Teachers "chiefly because they have always fearlessly attacked all absurdities of our Educational System, have never cringed before officialism, have stood for progress," and have been "the mightiest lever of educational reform." Times L. S.

A SCHOOL AND CLUB LIBRARIANS' HANDBOOK.—By B. Marjorie Peacock. Published by Grafton. Price 5s. A volume in the Coptic Series for Librarians", dealing in a practical spirit with book selection, cataloguing, preservation of books and binding, and the furniture, fittings, building and arrangement suitable for libraries of the type under discussion. Times. L. T.

DEMOCRACY OR SHYLOCRACY.—By H. S. Spencer. Published by Howorth, 88 Fetter lane, London E. C. I. Price 2s. 6d. post paid. "This work, which has doubled its size in the new edition, shows how the Jews have-fooled the Christian nations by preaching democracy, and under this flag have established the complete rule of the Grand Usurer, Shylock. The second part of the work shows how Jews seek to put the stigma of insanity on all who oppose them, and how they have actually succeeded in getting some of their critics interned." Times L. S. Advt.

THE CAUSE OF WORLD UNREST.—Published by Grant Richards Ltd. St. Martin St., London. Price. 10s. 6d. This is another attack against the Jews. The British people are being educated by a number of prejudiced writers to show hostility to the Jews. The Editor of the *Morning Post* says of this volume "The pages of this book will trace the threads of a conspiracy engineered by people whose main object has been to destroy utterly everything—kings, governments or institutions which might stand between them and the people they would exploit..." The poor Jews could find no rest anywhere. The death of Christ for the salvation of the world had not been for their good. If any people has received a legacy from a prophet it is the Jews. Jesus was a Jew. He saved others, but he could not save his own people, although they were told by

the angel that Jesus is born to save his own people. The Hebrews from the beginning were under the care of Jehovah. They entered Canaan and continued fighting with the Hittites, Jebusites, Perizzites, Canaanites, Hivites, Philistines, and other tribes with the help of their tribal god. And when they rose in revolt against Jehovah he had them betrayed to the Babylonian king. The remnant that remained in Jerusalem thereupon resolved to leave Jerusalem and emigrate to Egypt. But Jehovah stood on the way and said "thou shalt not go." The Remnant said that they have no desire to remain in Jerusalem, whereupon Jehovah made the awful threat that they would be all destroyed. For nearly two thousand years no race has suffered more than the Hebrew tribe. The Christians hate them and they are persecuted in every Christian land under the sun, and yet they cling to the Horeb deity and to the antiquated Semitic law tenaciously. The War has ended, but now it seems there is going to be racial war between Asiatics and Europeans. The Cause of all this may be traced to the diabolical covetousness, overweening pride, and the confounded theological dogmatic belief of the Europeans. Jesus said that he came not to bring peace, and his religion is responsible for the blood that has been shed within the last sixteen hundred years. The conversion of Constantine to the Cross was the beginning of the great slaughter, and it has continued on until now. So long as this religion is believed by the blood thirsty nations on Europe the world shall never have peace.

LETTERS OF MARK TWAIN.—Published by Chatto and Windus, Price 18s. In this collection of letters the splendid nature of the writer is visible. In one letter Mark Twain says of Scott: "He *was* great in his day and to his proper audience, and so was God in Jewish times, for that matter, but why should either of them rank high now? And do they? Dam'd if I believe it."

LAND PURCHASE FUND.

25

*Statement of Receipts and Expenses in connection with the
Opening Ceremony of the Sri Dharmarājika Vihara,
26th November, 1920.*

| RECEIPTS. | | | EXPENSES. | | |
|---------------------------|-------|-------|---------------------------|-------|-------|
| | Rs. | A. P. | | Rs. | A. P. |
| U. Khée Zarhee ... | 300 | 0 0 | For feeding priests ... | 281 | 15 3 |
| John Silva, Esq., Booyal | 120 | 0 0 | For House rent for the | | |
| Mrs. A. Senda ... | 100 | 0 0 | month ... | 260 | 0 0 |
| Rajah Rishikesh Law ... | 50 | 0 0 | Paid Mr. S. C. Bose for | | |
| Sir John Woodroffe ... | 50 | 0 0 | procession ... | 101 | 8 3 |
| Sir R. N. Mookerjee ... | 50 | 0 0 | Paid Bill of Mahendra | | |
| Mrs. T. R. Foster ... | 50 | 0 0 | Rakshit ... | 111 | 8 3 |
| Revd. Dharmapala ... | 32 | 0 0 | Flowers ... | 20 | 0 0 |
| Ghanshyamdas Birla, Esq. | 100 | 0 0 | Postage stamps ... | 17 | 8 0 |
| Do. do. ... | 20 | 0 0 | Stamps for parcel ... | 7 | 3 0 |
| Rai Saheb Isan Ch. Ghose | 10 | 0 0 | Rosewater ... | 1 | 0 0 |
| Neel Hewavitarna, Esq. | 25 | 0 0 | Visitors' Book ... | 2 | 0 0 |
| B. Jayawardana, Esq. ... | 10 | 0 0 | 2 handles for chowries | 12 | 0 0 |
| P. Sobhita Priest ... | 5 | 0 0 | Printing Bill B. M. Press | 30 | 8 0 |
| H. Piyadasi Priest ... | 10 | 9 0 | 300 Envelopes B. M. | | |
| From Pilgrims ... | 133 | 8 0 | Press ... | 16 | 0 0 |
| Hirendra Nath Dutta, Esq. | 10 | 0 0 | Printing Bill Sri | | |
| | | | Gouranga Press ... | 74 | 0 0 |
| | | | Temporary shed ... | 3 | 14 0 |
| | | | Printing Dhammachakka | | |
| | | | Sutta ... | 25 | 8 0 |
| | | | Carriage and taxi hires | 30 | 8 0 |
| | | | Charity ... | 50 | 0 0 |
| | | | Cash in hand ... | 31 | 8 3 |
| Total ... | 1,076 | 1 0 | Total ... | 1,076 | 1 0 |

LAND PURCHASE FUND.

The land to the east of the Sri Dharmarājika Vihara, Calcutta, has to be purchased to build residential quarters for the Bhikkhus and Students. We require Rs. 14,500. We beg to acknowledge with thanks the sum of Rs. 5,000 from the well known firm of Messrs. Birla Brothers, Canning House, Canning Street, Calcutta.

We are glad to inform our Buddhist Brothers that on the 28th of November last Sir Ashutosh Mookerjee invited all the Bhikkhus who had come to Calcutta for the ceremony to his residence and had them entertained by giving them a vegetarian breakfast.

On the 25th November last, Mr. Norman Perera of Norman & Co. also entertained the Bhikkhus.

REVIEW.

Sir John Woodroffe is a Judge of the Calcutta High Court. He is a student of the philosophy of Tantra. He is deeply interested in the progress of the Hindu people along indigenous lines. The "Seed of Race" is an essay by him on Indian Education. It is intended to be read by the progressive English educated Natives of India. We wish that every English educated Indian, Sinhalese, and Burmese would read it and ponder over the many good things that Sir John Woodroffe has to say on education. How to preserve the racial culture of India is the theme of the essay. In India the educated class may be divided into the "extreme Conservatives" and the "extreme Radicals," the latter working for the destruction of the Hindu civilization and substituting European institutions and culture, the former to maintain the status quo. There are others who are working following a middle path. The principle discussed in the first portion of the essay is the preservation of Racial Culture. Sir John Woodroffe dives deep into the philosophy of Aryan metaphysics to discover the technological term to explain Soul Culture. He says "for practical purposes therefore we may describe the Soul or Subtle Body as the mental or psychical body." Sir John is a believer of the metaphysical Isvara creating the world. He also believes in the individual Jivatma, and "Sangskāra" and Karma. Into the labyrinth of Indian metaphysics we need not enter, but there is much in the practical methods that he suggests in the Essay that we could agree with,

Can an Indian utterly materialise himself as to become an Englishman psychologically? It is possible for an Indian or Sinhalese to ape the Englishman, provided he utterly forgets his heredity, his racial culture, his language, his religion, the associations of his boyhood. He can remain psychologically in another world, so to speak, reading English literary works, newspapers, novels, associating himself with the natives of England, eating beef and bread, abstaining from rice, drinking whisky, attending the Englishman's club, and reading the Bible, singing Christian hymns, wearing the Englishman's dress, and avoiding all association with his own native people. A few individuals may follow him and he may even create a new caste; but he will never become an Englishman either in thought or in his acts. The Sanskharas of a hereditary past cannot be ignored. He becomes after all a hot-house production. He will not be trusted by the true born Englishman, and his own people will take him to task, and treat him as a renegade. He will be like the tailless fox.

There are certain laws which are fixed and immutable. In a tropical country it is not to be expected in the winter months that water will be frozen. Certain plants that want a cold climate will not grow in a tropical climate. The mango tree will not produce cocoanuts. In the attempt that a Native of India makes to be transformed into a Englishman he will never succeed, and the efforts that the paid missionaries of the Christian Church make to transform the Natives into hybrid English men can only end in making the Natives degenerate. The "extreme Radical" and the Christian missionary are both visionaries. They may succeed in making a class of "sedulous apes," but will not add to the sum total of human culture and human happiness. The "extreme Radical" and the Christian missionary are both psychologically insane.

Brahmans several thousand years ago made the supremely selfish effort to preserve tribal culture reserving everything good for the tribe only. A mythical Manu was created who gave laws only for the preservation of this one tribe, and sacrifices

were ordained to be made according the rites instituted by the priestly hierarchy. The best things were to go to the Brahman, garments, cows, food, and wine. The Brahman hierarchy acknowledged no king on earth, they were above kings, their only king was Soma, and Soma was the intoxicating liquor. They ordained sacrifices, and thousands and thousands of cows, calves, heifers etc., were killed to prepare the "Maduparka" meatdish. The Brahman class acknowledged no deity, themselves being gods, and they appointed gods to be worshipped by the other classes under their supervision. That was the kind of culture which India had under the Brahman priestcraft. The Grihasutrakāras enacted laws chiefly for the Brahman's profit. The other classes did not count. Soma wine and "madhuparka" flesh of the cow were what the Brahmans liked best. To find out the truth of the statement herein made one has only to read the Grihasutras of Apastamba, Gobhilya, Asvalāyana, Gautama and other law givers. The Brahman culture was exclusively tribal. The millions and millions of other castes were not included in the sacred social circle.

An attempt is being made by interested persons to show that Asoka was a fanatic, and that he favoured Buddhist Bhikshus more than the Brahman priests. The righteous Emperor declared a humane policy to all. The Brahman priests wanted their cowflesh dish and made the non-Brahmans to provide the meat for them. This meant the destruction of a large number of cattle to satisfy the Brahman taste. He found the utter uselessness of killing the economically useful animal to satisfy the Brahman priest. When the Emperor stopped the slaughter of animals for food in the royal kitchen, and promulgated the righteous ethic of mercy the Brahman class rose in revolt. The Brahman ministers and the Brahman priests wanted sacrifice but the Emperor inculcated mercy. The Emperor won, and cow killing was arrested from that time forward until the arrival of the Moslem invader. Islamic monotheism and the Brahmanical religion of the Vedas both are similar in principles. Both religions ordain the sacrifice of the

cow ; both believe in an inspired revelation, both preach social exclusiveness. The non-believer of Koran is a "kaffir" to the Moslem, and to the Brahman every one who is not a Brahman is outside the sacred circle. Sankara ordained that only a Brahman can be a religious teacher, and no Sudra was allowed to read the Vedas, and punishments were inflicted on the Sudra for violating the law. That was the exclusive culture which India had in the time of Brahmanical supremacy. No Sudra dared to criticise a Brahman, no Sudra could get the Brahman to teach him the Vedānta or the Vedas. The Moslem invader killed the non-believer, but he admitted the converted Sudra and the outcaste proselyte into his circle, and millions of Sudras accepted Islam. Brahman intolerance is responsible for the decline of patriotism. It was only in the Buddhist Period that the non-Brahman was able to breathe the free air of Aryavarta. Brahmanical culture meant social slavery to the artisan and the agricultural classes. Under the Brahman regime medical science was not allowed to be cultivated, for the law givers ordained that the medical man should be treated like the socially low. Under Brahmanical rule the Brahman tribe flourished, and the other classes became demoralized and stagnation set in.

The Racial Culture that Sir John Woodroffe wishes to see in India is not an exclusive culture but a broader one admitting all Aryans within the fold. Aryan culture without the softening influence of Buddhism is sure to degenerate into exclusive Brahman culture of the kind which Sankaracharya established. Under such a culture the Sudra professors in Universities will have to vacate their chairs. It will then be a Government established by law on Brahmanical foundations, just as the British Government is established according to British law. According to Sir John Woodroffe "the middle" path is the best." True education says Sir John "is therefore the bringing forth of the Indian Sangskāra". . . This means that the primary process is a *negative* one, that is the clearing away of all the foreign incongruous stuff, which is piled over and

choking the Sangskāra. Clear this away and let the plant grow. Indian culture can best be taught by Indians provided that they themselves have a knowledge of, and respect for it. If they are mere copies of the English, the latter as the original and stronger character, are vastly to be preferred. What however is required are true educationists and not the bureaucratic type, self-conscious of being "officials", or the (generally vulgar) missionary of Imperialism. Knowledge is not the property of any people. The facts of science may be taught by any. The personal or racial equation enters very little, if at all, into the matter here. Further, the purely objective sciences must be studied with reference to Indian questions. Thus, it is not enough to study Economics from English Text-books based on English conditions. The fact of Indian life must be considered. It seems to be obvious that a qualified and properly educated Indian teacher will better understand his boys, than the best of English teachers are likely to do. Then, again, in the giving of education, the local conditions should be considered more than at present. . . . It is not chairs, tables and P. W. D. buildings which give knowledge. If pucca buildings and the rest can be given, well and good. Give them. If not, give knowledge without them, under the conditions with which for hundreds of years this country is familiar."

"If day in and day out, suggestions of his innate inferiority are made to a boy, and the superiority of a foreign civilization is affirmed, he will, according to every probability, come to depreciate his own people and culture. This is what has happened and the racial Sangskāra has been veiled. These suggestions can, and should be, countered by others based on an accurate appreciation of the Indian character and its cultural achievements. The seed of Race will then commence to sprout and flower. . . . History again is supposed to be a record of objective facts. It is a record not only of some true facts but also of racial, national, and credal prejudices and un-

truths. "Don't read me History" said the sick Walpole to his companion. "I know it to be lies."

. . . . In India for instance, in the past at any rate, attention has been given to the history of the English and Mogul occupation, the student left in ignorance of the happenings of the specifically Hindu period. . . . Some think it clever that the weak should imitate the strong. There is however always the risk that in imitating others we cease to be and lose ourselves."

Says Sir John "English literature is amongst the most glorious in the world and breathes the spirit of a free and vitally creative people." But how is it that although the British people have such a "glorious literature", yet they are the most selfish in monopolizing liberty and freedom for themselves, and not only that they do not allow other races to grow according to their needs, but use every unfair means to have the spirit of freedom crushed. The fact is that no Englishman of culture ever enters India or Ceylon for fear of the demoralizing influence of the Anglo-Indian bureaucracy. Third rate Assistant teachers in England are thought fit enough to be appointed as Principals of Colleges in India and Ceylon. Could we except culture from third rate Assistant teachers?

PHOTOGRAPHS OF THE GREAT VIHARA.

The following photos are for sale at the M. B. Office. They can be sent by V.P.P. Apply to Manager.

90457. Procession waiting for the flower decorated carriage drawn by six hirses per copy Rs. 2/-

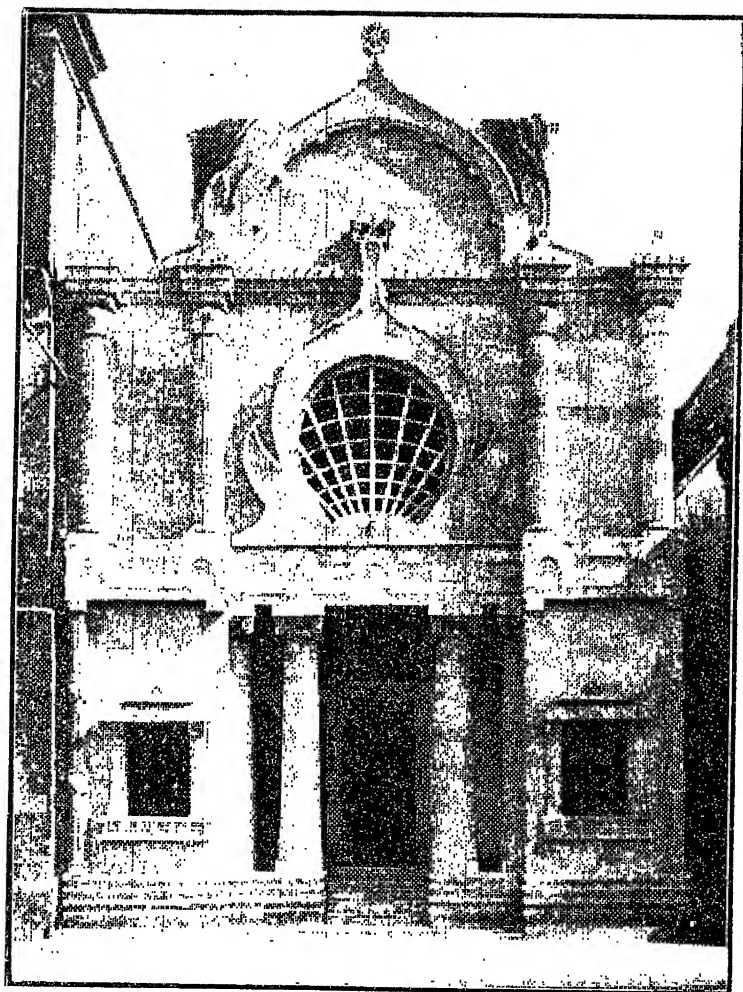
90458. Sir Ashutosh Mukherjee receiving the Holy Relic from H. E. the Governor.....Rs. 2/-

90459. Procession enters Government House.....Rs. 2/-

90460. The Relic casket placed in the decorated Carriage.
.....Rs. 2/-

90461. Relic Carriage starting from Government House.....
Rs. 2/-
90462. Revd. Anagarika Dharmapala receiving the Holy Relic
from Sir Ashutosh.....Rs. 2/-
90463. Procession leaving Government House.....Rs. 2/-
90526. Frontage of the Sri Dharmarajika Vihara.....Rs. 2/-
90527. Interior of the Sri Dharmarajika Vihara.....Rs. 2/-
90864. Relic Carriage entering Govt. House.....As. -/12/-
90465. Mrs. Annie Besant, Miss A. Bell and Hirendra Nath
Dutta Esq. at the Government House Compound.
.....-/12/-
90466. Sinhalese Upasakas carrying Poorna Ghatas.....-/12/-
90467. Relic Casket.....As. -/12/-
90468. Sir Ashutosh Mukherjee receiving the Holy Relic.
.....As. -/12/-
90469. Revd. Anagarika Dharmapala carrying the Holy Relic.
As. -/12/-

We are sorry to state that by an oversight the name of Professor J. Masuda, who was present at the consecration ceremony of the Sri Dharma Rajika Vihara as the representative of the Busan sect in Japan was omitted in the account of the inauguration ceremony, given in the last issue.



SRI DHARMARAJIKA VIHARA,
College Square, Calcutta.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXIX

FEBRUARY

2464. B. E.
1921. A. C.

No 2

THE BODHISATVA IDEAL.

Materialistic and spiritualistic religious founders had no conception of the great law of cause and effect, neither did they have any knowledge of an infinite past and an infinite future. The former posited that man after death ceases to exist, while the latter did not recognize a past. Both forms of beliefs are unscientific, inasmuch as they do not recognize the great Causal Law. Fatalism is another despicable belief, which ignores the individual will of the human being. Semitic fatalism requires that man should accept the supremacy of the creator, according to whose will man has either to suffer pain, or enjoy in a sensual heaven, surrounded by celestial virgins, drinking wine, and eating flesh, and attended to by beautiful boys. The Indian fatalists believed that man is the inheritor of his past deeds, and that he must in this birth suffer because

of the deeds committed in a previous birth. Individual effort had no place in the metaphysic of this pessimistic moribund faith. Indian fatalists did not accept a creator. Semitic religions which exist to-day have borrowed from the primitive faiths of Egypt and Babylonia. A religion that ignores the great Law of Cause and Effect has no scientific basis. God—Saviours, Creators are ignored in the scientific and psychological religion of the BUDDHA.

We know nothing of the antecedents of the founder of the Nazarene sect of Judaism. Neither do we know of the variations of belief that existed in Arabia when Mahammad began to preach the religion of Allah. Amidst pagan surroundings Mahammad lived, influenced by the religious dogmas of Judaism, and Christianity. Christianity of his time had two main branches, the Byzantine and Roman, the latter preaching Mariolatry. Mahammad, it is evident, borrowed more from Judaism, and very little from papal Christianity. The Protestant form of Christianity had not then been born.

In India there was the Vedic Brahmanism, and Jainism, and a number of metaphysical schools.

A study of the Brahmajāla sutta and the Bhagavat Gita is useful to know something of the variations of metaphysical beliefs that existed in Ancient India. Since the invasion of India by the Mahammadan iconoclasts all that was purely Aryan and Indian ceased to exist. Jainism is an absolute Fatalism with past karma as the operating machine. Islam is fatalistic with Allah as creator, who guides the human will. The rigidity of a despotic creator in Christianity was softened by the death of Jesus, who eventually was converted into a God with power to send the believers to an eternal heaven and the unbelievers to an eternal hell.

Vedic Brahmanism was never monotheistic, ritualism and prayers for the henotheistic gods occupying the chief place, under the leadership of Brahmans. Judaism, Zoroastrianism, and Brahmanism are tribal religions declining to admit aliens into their fold. Mahammadism is a fatalistic monotheism.

opening its doors to every one, but imbued with the spirit of the iconoclast, destroying the infidel wherever found. Muhammadism, Judaism and Brahmanism demanded animal sacrifices, making certain animals taboo. Islam advocated temperance wherever it spread. Christianity cast to the winds all morality. It advocated indiscriminate slaughter of animals and diffused alcoholism. In point of morality it is inferior to all other Asiatic religions.

Judaism has no chronology beyond 4004 B.C. In fact the Jews strictly speaking recognise no law giver previous to Moses, and no patriarch previous to Abraham. The Rabbis of Judaism were ignorant of geology, biology, science, and the great law of Causality. Whatever primitive Jews learnt were borrowed from foreigners, first from the Egyptians, and later from the Babylonians, when they were taken to Babylon during the time of Nebuchadnezzar. Before the time of Moses they were in Egypt serving the Egyptians. They also came under the influence of Persians during the reign of Cyrus. Inasmuch as the Jews did not think of converting aliens to their tribal faith, we have no quarrel with them. As an isolated community they live in a herd wherever they go. They have suffered persecutions on account of their stiffneckedness. One of their ancestors had a wrestling contest with Jehovah, and the latter was greatly troubled because of their stubbornness.

There is no other religion that agrees with the discoveries of modern science except Buddhism, which recognizes no creator, but admits the existence of gods in all religions, treating them as mere children, they being ignorant of the great law of Causality. It is a curious fact that the Creator idea began to spread five centuries after the promulgation of the Good Law.

Jesus proclaimed the destruction of the world during his life time, and as a panacea he advocated poverty to the people of Galilee. Those who refused to believe him received his curses, and after death an eternal hell. To them that believed him he promised an eternal heaven. Jesus was ignorant of the

laws of science, and had no idea of geological and astronomical changes that the earth had undergone during the millions of years in the past. The laws of evolution with the katabolic and metabolic changes he was not cognizant of. That humanity would continue to exist for millions of years to come he was not aware of. Neither did his contemporaries knew anything of science. This earth had no attractions to them. They did not believe that man can again be born on this earth. Moses, Jesus, and Mahammad were born amongst undeveloped, unprogressive animistic Semitic tribes. Whatever they had taught were intended for nomadic tribes. Sublime ideals were not for them, and compassion for the yet unborn had no place in their ethic. Psychological ideas were foreign to them. The law of continuity built on the foundations of causality is the exclusive doctrine of the Buddhas. Hence the necessity of the Good Law which the Tathagatas proclaim from time to time for the salvation of the world. Millions of generations have passed away, and millions of generations shall have to be reborn in the future, and these must be saved from Error and Evil. Such as those who take the vow to work for the salvation of the world renouncing Nirvana are called Bodhisatvas. The earth by right belong to the Bodhisatvas, not to the destroyers, wheather by sword or by threats of hell fire.

The Semitic saviours and religious founders knew only this earth. The Buddhas teach the existence of countless millions of solar systems and millions of habitable worlds. The idea of diffusing love to all beings in the universe is a necessary corollary to the doctrine which teaches that there are other worlds besides this earth.

The Bodhisatvas are never impatient, they know no hell fire, and make no threat. There is hope for every one in the Religion of Love. The Bodhisatvas have to fulfil the ten Pāramitas for millions of lives till the consummation of anuttara sammāsambodhi is reached. The noble Being that reaches the consummation is called a Sammāsam Buddha, who shows the Middle Path to eternal happiness.

The Path of Arhatship is comparatively easy, not so the Bodhisatva Path. The eternal Bodhi can only be obtained by those who have a heart full of compassionate Love, and striving to reach Infinite Wisdom recognizing no other Teacher except Eternal Truth.

The Bodhisatva ideal should be preached to the people of Europe, for the time is approaching when they will have to renounce the Semitic creed as was prophesied by Isaiah :

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Ch. 26. 2.

KEYSERLING'S DIARY OF TRAVEL.

DAS REISETAGEBUCH EINES PHILOSOPHEN. BY GRAF HERMANN KEYSERLING. Two volumes. (Darmstadt: Otto Reichl. Mk. 39.)

Apart from novels, the two books which are exciting most interest in Germany at present are Spengler's "Decline of the West," which was reviewed in this journal on June 24, and Graf Keyserling's "Diary of Travel," in which, after passing rapidly but very attentively through all the world-cultures, especially those of the East, the writer comes to the conclusion that it is for Europe to lead the future as it has led the past though to a different goal from any that Europe has as yet consciously conceived.

Keyserling's work will repay very carefully study. It is, indeed, a rather astonishing performance ; for although he has been long known as a scholar and philosophic thinker of high distinction and originality, his readers may not have been prepared for a study of so much charm and literary brilliance as we have in this record of travel. This is the more remarkable in that Keyserling is not, as a rule, concerned to render the outward aspect of things. There are picturesque pages in his two volumes, especially where he gives us his impressions of Ceylon; but his main object is to sound the depths (or it may be shallows)

of the minds of men, to understand, not with the intellect, but vitally as a genuine *chela* might do, the nature of the profound forces which have shaped the spiritual culture of the peoples he visited. But to talk of him as a visitor would give a wrong impression. He naturalized himself wherever he went; and probably no European has ever succeeded so completely in becoming a Buddhist in Ceylon, or Hindu in Benares, or Confucianist in China. This implied, as he himself observes, a certain temporary abnegation of the critical faculty, an overestimate of the faith or culture to which he had surrendered himself. But it was the only way to the truest and deepest understanding, and the critical intellect, as the reader will find, claimed its rights in the end, and passed judgments from a height which overlooked the whole of the field traversed by the seeker and disciple.

From one of the author's very few references to contemporary history we learn that this philosophic journey was made in the year of the Royal visit to India. It was in Ceylon that he received his first magical impressions of the strangeness and beauty of the East. The enormous profusion and fierce energy of tropical growth and sunshine made him realize what it was to long for Nirvana as a refuge from the intolerable vehemence of Being. This remark introduces a long and careful study of Buddhism, which Keyserling regards as of all religious faiths that which has most deeply penetrated to the souls of its confessors, and transformed them from within outwards. He was deeply impressed by the lofty benignity of the Buddhist priesthood:—

"The Buddhist priest has, I confess, surprised me by the high level he has attained—not his intellectual but his human level. His type is superior to that of the Christian. He is gentle, understanding, benignant, and uplifted over earthly things to a degree which no unprejudiced person will claim as a characteristic of the Christian clergy."

This Keyserling attributes to the Buddhist tolerance of all

forms of life and thought as right and fitting at their own stages of being. The Buddhist does not proselytize. He does not seek to thrust his own opinions on others, for "the flower does not contradict the leaf, nor the leaf the stem or the root"; hence the exalted Buddhist charity which speaks out of the face of every ecclesiastic. Much of the particular quality of Buddhism is set down by Keyserling to the fact that it was preached by a Prince and showed in every trait the magnanimity, the absence of resentment and vindictiveness, which is proper to the true aristocrat.

The most marked characteristic of Buddhism as an intellectual scheme of things is that it deliberately turns its back on metaphysics. But, when Keyserling left Ceylon and came to the great Indian centres of thought, he found himself in a world where metaphysical conceptions are the only realities, and at once for him the so-called realities of sensuous perception became wavering, dim and plastic to the all-controlling energy of Spirit. He devotes a long section of his work to a serious estimate of Theosophy as preached at its Indian centre in Adyar; and though he finds its philosophy to be merely a Western distortion of the far deeper thought of Hinduisim, he is quite disposed to accept at their face value the claims of its adepts to occult powers and capacities. In a discussion of Yoga the same unusual standpoint is frankly adopted. But he is never under the illusion that the powers attainable through Yoga are in themselves any guarantee either of truth or of moral elevation. The essence of Hinduisim does not lie in anything that can be proved—nothing that can be proved is really true—it lies in the secret of union with the Divine, which is practised in a thousand ways; all equally orthodox, all leading to the same end:—

"The Indian philosophy of religion and ritual is a treasure-house of psychologico-metaphysical wisdom. A fund of knowledge is there stored up which, if brought out and sifted, would in all probability modify our conception of psychic reality. For the Indians have grown great in two respects at once—in belief, and

in the understanding of what they believe. With all their feeling for forms and the efficacy of forms, they have usually judged rightly what these forms objectively amount to. Thus we have highly significant fact that the Indians, who have advanced farther in self-knowledge than any other race of men, whose consciousness has to an extraordinary degree liberated itself from the entangling fetters of names and forms, have always been "practising Catholics." All the greatest Indian thinkers, such as Ramanuja and Sankharacharya, "practised" as devoutly as Thomas Aquinas."

It does not seem as if Keyserling ever came so closely into touch with Islam as with the other cults which he explored ; but he was struck with its enormous influence in forming character :—

"Even the faces of its believers who are unmistakably Hindus by blood show the self-possessed, serenely superior look which everywhere stamps the Moslem. *These* Indians are no dreamers; no visionaries, no strangers in this world. Thus they give a greater impression of reality. Their muscles seem tense ; their eyes are bold ; they bear themselves as if ready for spring ; their physique is much more charged with expression. How right the English are to regard and to treat the Islamic element as the decisive factor in India !"

Islam has an extraordinary binding and assimilative force. Keyserling never met a follower of that faith who, if asked of what race he was, did not reply simply, "I am a Musulman." The secret of this he finds, first, in the genuinely democratic character of Islam ; secondly, in the fact that it is a religion of absolute surrender and submissiveness to God—but to a God of a certain character—a War-Lord who is entitled to do with us as he will and who bids us stand ever in line of battle against the foe :—

"The ritual of this belief has quite another significance than that of Hinduism or Catholicism. It embodies the idea of discipline. When the true believers every day at fixed hours perform their prayers in serried ranks in the Mosque, all going through the same gestures at the same moment, this is not, as in Hinduism, done as a method of self-realization, but in the spirit in which the Prussian soldier defiled before his Kaiser. This military basis of Islam explains all the essential virtues of the Musulman. It also explains his fundamental defects—his unprogressiveness, his incapacity to adapt himself, his lack of initiative and invention. The soldier has simply to obey orders. All the rest is the affair of Allah."

Keyserling's visit to India ended with a visit to Calcutta, where he became acquainted with the Tagore circle of artists and writers, of whom he writes with warm admiration and respect, and where he was initiated into the mysteries of Indian music, which he describes as like Indian dancing, "no intention, no shaped outline, no beginning, no end; merely the undulation of the eternal stream of life."

After a glance at Burma and a more prolonged sojourn in China and Japan, Keyserling crossed the Pacific and plunged into the whirl and bustle of business life in the United States. This is the least interesting part of the book. America—where, as he remarks, forms and institutions are at the present time so far in advance of the soul which ought to fill them—did not invite self-surrender to its influences; and he evidently still carried about with him as a kind of protective envelope the atmosphere of the East. Finally, on reaching his northern home in Esthonia—Keyserling is the representative of an ancient family of the Baltic nobility—he tried to resume in general terms, and as a kind of guide to social evolution, the impressions gained in his Odyssey. He finds in "Vollendung" (completion) the keyword of all human effort. But this does not mean, as in earlier speculations he had imagined, a liberation from

humanity and identification with God. It means the development of man as man. From the wisdom of the East we gain the conception of self-knowledge, which is really the knowledge of essential Being, as the "one thing needful"; from the West the equally true and precious conviction that this self-knowledge must be *expressed* in active life and in the shaping of its forms, the definition of its objects. The book concludes, in a passage of much nobility and beauty, with a reflection on the Buddhist idea of the Bodhisatvas, the beings who turn back on the very threshold of redemption to help those who are still far beneath them in the revolution of the cosmic Wheel, as the truest and most illuminating parable which can be offered to the modern world:—

"I think of the Bodhisatva, who vowed never to enter Nirvana so long as one soul still pined unredeemed in earthly bondage, and I compare his image with that of the sage who, indifferent to the world, strains only after the knowledge of God. The latter has not yet attained to the region beyond name and form, for when all other bonds have been stripped off, that of the thirst for knowledge still remains. He is one who desires to see God. But the other, also once a sage, has loosed himself even from this last fetter. His thirst for knowledge (*Erkenntnis*), originally intended for his personal contentment, has burst asunder the vessel of his personality. He lives no longer in himself. He offers to the Divine Light a perfectly transparent medium, and because that Light shines through him unaltered he now longs only to give, to radiate outwards; to bestow is now his sole relation to the Universe, even as the sun can leave no atom untouched by its warmth."

"The Bodhisatva is a yeasayer to the Universe, however bad it be, for he knows he is a part of it. Divested of self, he feels that his foundation rests in God, while at the surface he is interpenetrated with all

that is. Thus he must love all beings as himself, and thus, too, he can know no rest until all of them in all things mirror the Divine. It is the Bodhisatva, not the sage, in whom the ascent of humanity finds its incarnate goal.

FORMATION OF THE ORDER OF BODHISATVAS.

The time is come to establish an organization for the revival of the Dhamma in India. Bhikkhus could not be got to come to India from Buddhist lands, because there are no Buddhists in India. Their excuse is that unless they receive support to maintain themselves they shall not be able to carry out the rules of Vinaya. Lay Buddhists in Buddhist lands, having no idea of what is going on in non-Buddhist lands, do not know what they should do to spread the Dhamma. The Bhikkhus are indifferent and have not the compassion which forms an important item in their daily lives. If they have a little faith in the wonderful power of the Tathāgata's Dhamma much may be done to spread the Good Law in various parts of India. They lack spiritual energy hence their indifference.

The Buddha having obtained supreme enlightenment at the foot of the holy Bodhidruma, found that man does evil through ignorance, and to destroy Ignorance He enunciated the principles of the Noble Eight-fold Path beginning with Right Views, which can be realized only by understanding the Four Noble Truths, *viz.*, that there is misery, sorrow, suffering, pain &c. connected with the life of living beings. From the time of conception to the termination of life, man's existence is full of pain. Pain is manifold. There is pain when one is ill, there is physical pain, and there is mental pain, there is old age, ending in the dissolution of the physical body. In ignorance man does things which brings sorrow to others as well as to himself. In ignorance man says that a good God in his wisdom created man for his own pleasure. Jehovah says: I have

created him for my glory ; I form the light and create darkness, I make peace and create evil : I the Lord do all these things." (Isaiah chaps 43 & 45.) Sankara in his commentary of the Vedanta sutras says that Isvara created men for his own pleasure, and he compares Isvara to a despotic king, who does what ever he likes to his subjects. The Muhammadan says that it is the will of Allah. The philosophic student is not satisfied with the dogmatic utterances of unscientific individuals.

The Buddha expounded the great Law which demands serious effort to understand its operations. In ignorance man asks questions, and he gets replies which are foolish from others who are equally ignorant. Man until he is enlightened, is compared to a blind man leading a camel, and he does things like the monkey without thinking.

There is nothing so vicious as the wrong conception of Truth. To destroy the wrong views of the cosmic process held by muddleheaded people, men of science by experiment and analytical observation discover laws and diffuse knowledge.

Twentyfive centuries ago the Prince Sakya Siddhartha by strenuous effort discovered the great Law of Dependent Causation, which shows that the cosmic process is unending and without a beginning, and that no Isvara or creator can change the eternal Law. What god or Isvara or creator is there who can stop old age, disease, and death?

What the Buddha taught is not to be understood by the savage, nor by men given to brutal habits, alcoholism, sensualism and other evils. Their attention being directed to evil habits prevent them from listening to the Good Law. But there are others who abstain from evil, and yet are unable to make progress because of the unfavourable environments. They are like orphans, and it is the duty of good people to take care of their future.

India has over 230 millions of illiterate people, victims of superstition and priestcraft. To lead them in the path of Righteousness good men, willing to sacrifice their self, are needed today. The Buddha organized the Sangha and taught

the members of the Order to do altruistic work, without giving thought to self.

India was happy during the Buddhist period. Brahmanical priests undid the good work organized by the Compassionate Lord. He loved all, made no difference between king and subject, and Brahman and Sudra. The germ of cancer was introduced into the body politic of Indian society, and a selfish priesthood, headed by Saṅkara, destroyed the universal peace that existed in India for nearly fifteen centuries. Sankara son of a Malabar Brahman woman, followed the example of Constantine and preached a crusade against the eclecticism of Buddhism. Like the modern bureaucrats who din into our ears that the people of Asia are unfit to govern themselves, Sankara began preaching that the Brahman alone is supreme, and only the Brahman can become the spiritual teacher of mankind and that the Sudras are unfit to learn the truths of the Vedas, and any Sudra making the attempt to learn the Veda should be killed. Brahman *sutraḥaras* made history to show that even Rāmachandra killed a Sudra for practising Yoga. The Brahmans triumphed, the Sudras were reduced to servile imbecility, and India for the first time learnt the doctrine of hatred. The Brahman hated the Sudra, and the Sudra hated the Brahman. The triumph of Sankara was short lived. The iconoclastic vandals from Arabia invaded India, and millions of Sudras welcomed the invader, to free themselves from the tyranny of the arrogant Brahman. Where Buddhism flourishes no Brahman or god can have sway over the minds of the majority. The majority of people of India belong to the Sudra caste, and Brahmanism by its pretensions succeeded in putting the labouring classes down. In their shortsightedness the Brahmans did not think it was impolitic to lose the good will of the majority.

Under the enlightened rule of England which recognizes no caste and tolerates all religions, the people are making progress, and it is now the opportunity of the altruistically inclined to organize themselves into a Society of Bodhisatvas to work for

the welfare of the teeming millions of India. They will have to observe the ten *paramitas* daily taking the vow of the Bodhisatvas to sacrifice themselves for the salvation of India's millions.

The ten paramitas are Dāna, Śīla, Naishkrāmya, Prāṅṇā, Vīrya, Satya, Kṣhānti, Adhishtāna, Maitri, Upekshā. Translated into English they are: all embracing charity, strict abstinence from the ten evils, abstinence from sensual pleasures that degrade character, scientific study, strenuous exertion to overcome passions, absolute truthfulness, forgiving patience, development of will power to conquer evil, diffusing love to all living beings throughout the universe, and perfect equanimity.

Those who are desirous of joining the Order of Bodhisatvas are requested to communicate with the Rector of the Sri Dharma Rajika Vihara, College Square, Calcutta.

UNBUDDHISTIC UTTERANCES OF JESUS.

(BY A STUDENT OF THE BIBLE.)

Give not that which is holy unto dogs, neither cast ye your pearls before swine. Matthew 7. 6 (Comment. Dogs are here meant Gentiles.)

And then will I profess unto them I never knew you, depart from me ye that work iniquity. M. 7. 23.

But the children of the kingdom shall be cast in outer darkness; there shall be weeping and gnashing of teeth. M 8. 12.

Go not unto the way of Gentiles, and unto any city of the Samaritans enter ye not. M 10. 5 (Comment. Jesus does not show universal love and lacks the spirit of all embracing love.)

Whosoever therefore shall confess me before men, him will I confess before my Father.

I came not to send peace but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and daughter-in-law against her mother-in-law. He

that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. M. 10.32-37. (Comment. Since the conversion of Constantine to the religion of the Cross rivers of blood have been shed in the name of Jesus. His utterly unethical advice is unBuddhistic, tending to break the family. In no country in the world is the father treated with contempt as in England. The father is called by the children "Old Bean." Wife is greater than parents to the Christian because of the old saying of Moses.)

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. M. 11.20 (Comment. Miracles have no effect on thinking people. The Buddha prevented His Bhikkhus from exhibiting miracles.)

O generation of vipers. An evil and adulterous generation. M.12.34. 39.

But he answered and said who is my mother and who are my brethren. 2.48 (Comment. Jesus did not show respect that is due to his mother. At Cana he rebuked her. And yet she is invoked by the Roman Catholics to get favours from Jesus. His answer "Woman, mine hour is not come.")

For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. 3.12 (Comment. This is why there is war between Capital and Labour. The rich land lord grabbing the land of the poor farmer and keeping the labouring classes in utter want. It is an unwholesome advice.)

Let the tares and the wheat both grow together until the harvest. M. 13.29. (Comment. No experienced farmer would give such an uneconomic advice.)

The mustard seed becometh a tree so that the birds of the air come and lodge in the branches thereof. 13.32. (Com. Jesus had never seen a mustard plant. It can't grow into a tree. It can't bear the weight of even a sparrow. It is the tiniest of plants.)

And the son of man shall send forth his angels, and they

shall gather out of his kingdom all things that offend, and he shall cast them into a furnace of fire. M 13.42.

And they were offended in him. But Jesus said a prophet is not without honour save in his own country and in his own house. M. 14.57. (Comment. This is falsified by the fact that Rāmachandra, Sree Krishna, and The Buddha were all honoured by their own kinsmen and worshipped in their own life time. He is not a prophet who is not honoured and worshipped by his own countrymen and in his own house. In every country heroes are worshipped and honoured. Every thinker, philosopher has been honoured in every civilized country.)

But he answered and said It is not meet to take the children's bread and cast it to dogs. (Comment. A saviour of the world should not treat with prejudice other races.)

A wicked and adulterous generation seeketh after a sign. M. 16.4. (Nevertheless the same Jesus ordained his disciples to work miracles.)

Get thee behind me, Satan, thou art an offence unto me. 16.23.

O faithless and perverse generation how long shall I be with you. M. 17.17. (Comment. The same Jesus once said that I am always with you.)

It were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. (Com. This is not the kind of language that a loving saviour should use. The greatest sinner has salvation's hope in the religion of the Buddha.)

For this cause shall a man leave father and mother and shall cleave to his wife. M. 19.5. (Com. We ask why? Could not the man take care of his own parents and also cleave to his wife.)

Verily I say unto you that a rich man shall hardly enter the kingdom of heaven (Com. The capitalist class in Christian countries is taking advantage of this curious inhuman saying of Jesus to deprive the poor of their share. The poor are to go to heaven after death, and the rich to hell. The poor there-

fore can't have the cake. They must expect to remain poor on earth if they expect heaven after death. The man of wealth is expected in Buddhism to take care of his parents, relations, children, wife, servants, labourers, and friends, and poor and help the state with his money.)

Is it not lawful for me to do what I will with mine own? M. 20, 14. (Com. The Capitalist class accepted the dictum of Jesus and the result was that they ill paid the labourer. Social economics Jesus ignored. All the troubles in Europe are due to the unmoral despotic laws made by the wealthy class for their own gain, and for the oppression of the poor.)

And Jesus went into the temple of God and cast out all them that sold etc. M. 21, 12. (Com. In civilized countries such a thing would be impossible. He would be arrested and lodged in jail for disturbing the public peace, or he may be confined in a lunatic asylum.)

Let no fruit grow on thee henceforward for ever. M. 21, 19. (Com. The tree that was to be useful for generations to come was destroyed by the curse of Jesus. Bush doctors, rain doctors, magicians are called "poison eyed," because they destroy fruit-bearing by imprecations.)

And call no man your father upon the earth. M. 23, 9. (Com. The Viceroy in China retire from service to take care of their fathers.)

Woe unto you scribes, and Pharisees etc. M. 23, 13-39. (Com. No wonder that Jesus was hated by his countrymen, and expelled from his own village, by his own people.)

The prophecies of Jesus are to be found in Matthew chapter 24. They were never fulfilled. Depart from me ye cursed into everlasting fire M. 25, 41. (Com. The Aryan repudiates the teacher, who curses others.)

It had been good for that man if he had not been born, M. 26, 24. (Com. Another saying quite unbecoming of a Saviour. Born he must. A saviour comes to save sinners. There is hope and salvation for all in Buddhism. Suffering is only for a period.)

One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. Mark 10, 21. (Comment. According to Jesus to gain heaven one hast to sell all and give to the poor. The Buddhist way is to open the doors of his house for the poor, and they have the freedom to take away whatever each one likes. If charity is all that is needed to enter heaven, where is the necessity of a saviour. According to Buddhist ethics charity is enough to enter into heaven.)

But to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared. Mark 10, 40. (Com. Here too Jesus shows that he is powerless to lead men to heaven. It seems that Jesus was a believer in the doctrine of predestination.)

But if you do not forgive neither will your father which is in heaven forgive your trespasses. Mark 11, 26. (Com. Between God and man we find no difference of ethical goodness.)

For ye have the poor with you always, and whensoever ye will ye may do them good ; but me ye have not always. Mark 14, 7. (Com. Here Jesus was thinking only of himself. In another place he said that to give the poor meant giving it to him. It is the belief of Christians that Jesus is always present, but his own saying shows that he is not always present.)

Take eat this is my body. Mark. (The eating of the body of the dying god is a favourite way of expressing faith among the savages who believe in totemism. Jesus was influenced by the Egyptian teachings which he had learnt during his sojourn in Egypt before he appeared as a public teacher in his 30th year.)

My soul is exceeding sorrowful unto death etc. Mark 14, 35. (Comm. What could we expect of a saviour showing such extreme fear. Buddhist ethics demand heroism at the moment of death.)

And Jesus said I am, and ye shall see the son of man sitting on the right hand of power and coming in the clouds of glory. Mark 14, 62. (Comm. This means that the people will see

Jesus sitting in heaven on the right hand of power. Two thousand years have elapsed, and the people have not seen the wonderful vision promised by Jesus, which was to be before "this generation passes away.")

My God, my God why hast thou forsaken me, and Jesus cried with a loud voice and gave up the ghost. Mark 15, 34/37. (Comm. We are astonished at the utter helplessness of Jesus at the dying moment. Heroism, strength of will, faith in God all vanished at the psychological moment. And yet people are asked by his followers to believe in Jesus, lest we should be sent to an eternal hell.)

In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Mark, 16, 18.

LITERARY NOTES.

THE CRITICAL SENSE.—Says the *Times Literary Supplement* in an editorial review of Sir Arthur Quiller-Couch's new book "On the Art of Reading":

Never has strong critical sense, in every department of social life, been more urgently wanted than now. At every moment, in politics, in social economics, in poetry, in music, in drama, in almost every activity of the intelligence, the woeful results of uncritical thinking are exhibited to the observer. During five years of war the minds of us all have been exposed to an incessant bombardment of partisan propaganda, deliberately framed to carry the uncritical off their feet and to bewilder, if possible, the uncritical. Nation still cries out against nation; people against people, governments against sections of the governed, black against white, (white against black.—Ed. M. B. J.), poor against rich and rich against poor, and the minds of many men are sick and bewildered by this multitude of cries.. An intolerable clamour still echoes through civilization, and the calm voice of wisdom is not heard....Every man

must win and cultivate his garden with the tool of criticism; this implement should be put into his hands young, and he should be encouraged to use it."

THE RUSSIAN REVOLUTION.—The *Times Literary Supplement* gives an account of the Russian Revolution in its issue of September 2, 1920, from which we quote:

On the day after the *coup d'état* in Petrograd Lenin proposed and carried a decree abolishing landed property, and handing over private, State, and Church estates to peasant committees. The intention was to socialize the land; and the Land Act of February 1918, declared all private property in the soil abolished for ever. Rural economy was to be conducted by communes, every member of which was to renounce all private property; agriculture was to be co-operative, and the product go to the commune, which was to provide out of it communal subsistence, housing, workshops, schools, libraries, &c.; every one was to work according to his capacity and receive according to his needs.

THE COLLAPSE OF THE ROMAN CHURCH IN ENGLAND.—The Jesuit Father John Hungerford Pollen has published a work entitled *The English Catholics in the Reign of Queen Elizabeth* (Longmans 21s.) Therein he says "the great Church had collapsed almost like a house of cards; and, saddest of all, the great mass of the clergy had allowed themselves to be impressed into the enemy's army..... There is no getting away from the shame of that defection." (This happened after six hundred years of devotion and loyalty to the Catholic religion on the part of Englishmen.) The people were Catholics in name only. It was easy work for them to change from Catholicism to Protestantism. The Britisher was never religious. Mammon and Alcoholism form part of his creed.—J. M. Robertson in his recent work "A Short History of Morals" says:

While the schism between Protestants and Catholics gave rise to the most frightfully destructive and demoralizing wars, all visibly throwing civilization back, neither Protestants nor Catholics ever more than momentarily approached to a state,

of secured peace within their own religious pale (p. 182). After Cromwell had put down rebellion in Ireland by massacre, the English record fully matched that of Catholic Spain in the Low Countries. "Englishmen and Irishmen were to one another but noxious beasts of prey to be slaughtered without mercy. All feeling of a common humanity had been lost between them" (p. 209). At all times irreligion was rampant in England. "Living in the England of George II, with drunkenness destroying myriads every year, in every view of things, and upon all accounts, irreligion is at present our chief danger" (p. 293).

INDIA AT THE CROSSWAYS.—Lord Meston has brought out his Rede Lecture under the title of *India at the Cross ways* (Cambridge University Press, 3s. 6d. net). Has Christianity been the gainer since it came in contact with the ancient religions of India. The gain to Christianity has been immense. Its votaries have learnt a good deal by coming in contact with the ancient creeds. The gain has been all in favour of the Hebrew creed. The Anglo Indian has never shown himself to be in favour of orthodoxy. The British race has never shown signs of fanaticism, and representative Christians in India think more of mammon than the salvation of their souls. Lord Meston says: "It has not been possible for Hinduism to remain so long, without some reactions on its faith and morals, in close association with a Christian nation." The spiritual gain has been in favour of Christianity, if we take into consideration the immoral habits that were current in England in the eighteenth and the first three decades of the nineteenth century.

The spiritual as well as the material gain had been on the side of England if we are to take into account of what England had been before she came into touch with India and Ceylon. Dr. William Ralph Inge, Dean of St. Paul, says in his *Outspoken Essays*.

"It was not till the accession of George III that the increase in our numbers became rapid. No one until then would have thought of singling out the Englishman as the embodiment of the good apprentice. Metern, in the 16th century, found our

countrymen 'as lazy as the Spaniards'; most foreigners were struck by our fondness for solid food and strong drink. The industrial revolution came upon us suddenly; it changed the whole face of the country and the apparent character of the people. In the far future our descendants may look back upon the period in which we are living as a strange episode which disturbed the natural habits of our race.

"The first impetus was given by the plunder of Bengal which after the victories of Clive, flowed into the country in a broad stream for about thirty years. This ill-gotten wealth played the same part in stimulating English industries as the five milliards extorted from France, did for Germany after 1870." P. 91.

Rt. Hon'ble J. M. Robertson in his "Short History of Morals", says: "The age of Walpole was one in which that great statesman, a non-believer in Christian dogmas and a normal man of the world in his private life, kept the peace for twenty years between Protestantism and Catholicism on the Continent and between Churchman and dissenter, at home. It was an age of growing wealth, drunkenness, crime, and disease. The drunkenness was extremely destructive of health and life, and no less productive of misery and crime." p. 10.

Speaking of the Social Diseases, Dr. J. Hericourt in his work on "Social Diseases" tells of the increase of tuberculosis, syphilis, alcoholism and sterility in France. His chief demand is for a new religion which will not repeat the mistake made by "Christianity interpreted by Paul, a worn-out Oriental." See *Times Literary Supplement*, p. 321, May 20, 1920.

The Voice of Jerusalem—By Israel Zangwill, Heinemann, 15s. net.

Mr. Zangwill is a Zionist who wishes to re-establish the Zionism in Palestine, and the reviewer of his work in the *Times Literary Supplement*, says "the real trouble is that the Jew is an Asiatic and a Semite, and that Europeans and Asiatics and (more particularly) Aryans and Semites, though they may respect each other, are fundamentally incompatible. Philosophic anti-

Semitism occurs when the instinctive prejudice is reinforced by political considerations. The Jew, it is felt, though dwelling in the midst of us, is not really one of us, but is animated by a herd instinct which affiliates him to another herd international and widely distributed." The poor Jew is not to be blamed for his herd instinct, the blame rests with the authors of the Old Testament, who made him and his kin as "the Lord's holy people." So long as the Jews cling to their Old Book they will continue to think that they are superior to all other races on this earth. The herd instinct is common to the nomadic tribes, and the British who cling to the Bible follow the ethics of the Jewish tribe unconsciously in keeping aloof wherever they go, from other people. Like the Jews the Brahman tribe cling to their Vedas, and think that all other people, not belonging to the Brahman tribe as unclean. In the land common to all, the Brahmans think that they only are superior, and all the rest are unclean.

CHRISTIANITY IN THE TANGANYIKA TERRITORY.—Says the *Times Literary Supplement* in reviewing a work: Christianity has a rival in Mohammadanism, which has spread with the establishment of Swahili by the Germans as an official language. Swahili by uniting in Mahommadanism tribes previously kept apart by creed, language and custom, may prove a danger to the Christian suzerain power. "We were told that the Germans were inimical to Mahommadanism, but the fact seems to be otherwise. The Germans have helped to spread Mahommedanism by giving the people a common language.

Fighting Sports—By Captain L. Fitz-Barnard (Oldhams, 21s. net).

Captain Fitz-Barnard describes how in Christian England in Christmas time the bullock is killed. "He is led from his stall, fat and uncomfortable and able to walk only with difficulty. He is led, pushed and poked, into the slaughter house, knowing full well that he is to be killed. He is tied up closely so that he cannot move his head, while a fat butcher in a dirty blue smock, looks at him, spits on his hands, picks up a pick,

and hits him in between his eyes, and then, to finish him off, pushes a cane into the hole in his head and through his brain." Bestiality as practised in Christian countries is horrible. The destructive instinct in the Christian is the result of his religion. What is needed to-day to make the Christian more humane is the compassionate teaching of the Blessed One.

In Search of the Soul—By Bernard Hollander. (Kegan Paul, 42s. net.)

Says Dr. Hollander: "It would be audacity on my part to affirm, or deny, or even to argue, on the existence of the soul and a life hereafter. Not until investigations are made on the lines described in this work, not until ethnology is recognized as well as psychology, not until brain research is extended from motor and sensory to mental manifestations, and the elementary powers can be defined and their physical bases are discovered, will it be safe to speculate on the soul and spiritual nature of man. Instead of saying 'man has a soul' he would prefer to say 'man himself is a soul.'"

GREETINGS FROM BUDDHIST LANDS.

In connection with the inauguration ceremony of the first vihara erected by the Maha Bodhi Society, Sramana Wan Hui has received a letter from the Buddhist Lecture Society at Peking and also a joint letter from the Buddhist Research Society and the Shanghai Buddhist Laymen's Society, requesting him to attend the ceremony as the representative of the societies mentioned above.

The letters above mentioned are all tendering the hearty congratulation to the Maha-Bodhi Society on the auspicious ceremony which may be taken as the felicitation from all Buddhists in China. One of the letters, i.e., that from the Buddhist Research Society and the Buddhist Laymen's Society has also contained an instruction to him that he should make

a proposal availing this unique occasion, for the organisation of the International Buddhist Society having its headquarters either at Calcutta or at London so that it may facilitate propagandism of Buddhism for the welfare of humankind.

"NOTES ON THE ABOVE."

1. The Buddhist Lecture Society has been founded by Messrs. Tsai Yuan-pai, the President of the Peking Government University, Mei Kuang-hi, Justice of High Court at Shantung, Hsü Tan of the Educational Ministry, Peking, Chiang Chu-chuang, Ling Chih-chun and the others. The main object of this society is the scientific study of Buddhism. The society owns a good library where lectures are held from time to time.

2. The Buddhist Research Society is located in the American Settlement at Shanghai and founded by Messrs. Wang Yu-tsih, Chih Ki, Yuan Ke-wen and the others. Its objects are the investigation and propagandism of Buddhism for "the uplift of moral standard of the Chinese nation". The works carried out by this society are (1) lecturing, (2) publication of Buddhist works, (3) the prevention of cruelty towards animal and (4) the translation of Chinese Buddhist works into foreign languages.

3. The Shanghai Buddhist Laymen's Society has a similar object as that of Buddhist Research Society. The members of the society are expected to conform with the lay Buddhist disciplines. It was founded by Messrs. Wang Yu-tsih, Shen Hui, Kuan Chiung and the others.

IMPORTANT COMMUNICATIONS.

To

THE ANAGARIKA H. DHARMAPALA,

General Secretary of the Maha-Bodhi Society.

DEAR SIR,

With inexpressible joy we learn the news of the establishment of the first Buddhist Vihara in India and receive the invitation through the columns of English papers in the Far East to send special delegates to participate in the Inauguration Ceremony. We hail this event as the unmistakable sign of the Revival of Buddhism in India and the forerunner of the propagation of the Buddhist Dharma throughout the world. It is our belief that the Dharma of Buddha alone can work out the deliverance of all sentient beings and beautify the world and it is through the Revival of Buddhism in India alone that we can expect the world-wide promulgation of the Right Dharma. It is self-evident that all the followers of Buddha irrespective of land, race and creed ought to join in the supreme task of perpetuating in the world and proclaiming to all sentient beings the Triratna. We now delegate Shramana Wan Hui, who had been in India for over ten years and Mr. Shü Tan who is just starting on a pilgrimage to India to be our representatives to participate in the Inauguration Ceremony. We have no doubt that you will be very glad to receive them and introduce them to the managing Board of the Vihara and give them every facility to carry out the task entrusted to them.

With deep reverence to the Triratna.

We are,

The Buddhist Research Society of China.

(Sd.) MEI KUANG-HI

(Sd.) HO WEN

,, CHIANG WI-KIAO

,, HSIEN WING

,, LING CHIH-CHUN

,, PAO YIH

,, WU CHUNG-YUNG

,, YUAN YIN

,, MA CHENG-SHIAN

,, CHUAN LANG

BURMA.

59

JAPAN. 22, WELLESLEY 2ND LANE,
6th January, 1921.

DEAR SIRs,

I received your letter 4th instant. I am now sending to you the copy of a telegram which I received from Japan in connection with the Vihara, thus:—

“Attend the Opening Ceremony of Sri Dharma Raja Vihara.”

From Head Office of Nichiren Sect.

Yours faithfully,

R. KIMURA.

BURMA.

We have received the following two communications in connection with the impending catastrophe that every one who loves Burma behold. The old generation of devout Buddhists is passing away, and the present generation trained in Government and Christian missionary schools, have lost the ennobling influence of the great Religion that made the Burmese nature of old so sweet. The abominations of western materialism are being introduced by various channels into the body politic of Burma. Without Buddhism Burma would not have that supreme enchantment which made Fielding-Hall to write that enthralling work the “Soul of a People”. Mahamadamism and Christianity are the two dangers that loom in the horizon of spiritual Burma. Western Christianity is to-day a blank materialism. The Burmese Elders of the Holy Sangha must co-operate with the Lay Elders to adopt immediate measures to prevent the young generation of Burmese from falling into the abyss of Christian materialism and Muhammadan sensualism. A great duty lies before the present generation of pious Burmese Buddhists.

PC

RANGOON.

DEAR SIR,

1 MAR. 1

I had an occasion to attend one of the Buddhist temples here, and there I found your monthly Journal. If you ever have the fortune of visiting Burma, you will find that the precepts of Buddhism are extremely violated and that $\frac{3}{4}$ of the Buddhist Burmese here are changed into Christianity, and I am afraid, ere long Burmese race may be entirely eradicated. A strenuous effort is therefore extremely necessitated by Indians, and Indian Buddhists amongst whom there should be no gulf of estrangement though as a matter of fact since a decade an attempt has been continued to create the friction. My address will be found in the accompanying card.

Yours truly,

EDUCATIONAL PROBLEMS IN BURMA.

The educational problems in Burma are numerous but simple and it is the bounden duty of the Government and also of the people to take them into consideration before they launch themselves into any educational scheme for the masses. At present, the educational institutions in Burma do not constitute the national schools, embracing education for the people at large. The education is practically in the hands of Christian Missionaries, and Bible instruction in the Mission Schools is compulsory. Not only this even prayer in churches forcible. The History of the Science of education teaches us and all the great countries realize, that sound education must have as its basis a sound religious education. There are very few Buddhist High Schools in Burma. Monastic schools are good in their own way but now they must be recast in view of the British occupation of the country. Buddhism is not a religion of mere doctrines—rigid doctrines having little bearing

on practical life. It is the religion which we must apply to our daily life. It teaches us to adapt ourselves to the circumstances. Therefore, English should also be introduced into the curriculum of these schools. The boys should not merely be taught the religion in words but they should be instructed in such a way that they might be able to apply the teachings of the Master in their after life, whatever profession they might adopt. There may have been mistakes in the past but it is our special business to try honestly to amend these mistakes and in those very efforts the vitality of our religion has a part.

The immense mistake we have made (for we are all concerned in what affects the whole body) is the laxity and indifference to religious teaching in sending our children to mission schools. We seem to be indifferent, but there are those who are ever alert and active to make profit out of these conditions, and hence Socialist Sunday Schools and various other well-sounding institutions have sprung up in different parts of the country, the originators of which are bent on making converts as many as possible by fair means or by foul. The nation is being denationalized.

The missionaries are active. We are indifferent. Activity whether good or bad has its own reward. Time has arrived, nay is already overdue, to take action and to do our best to remedy the mistakes that have been made in past times with regard to our educational methods. The main point is to get hold of and train young children in religious faith, and that is to be done by being in contact with and setting them an example to follow during the whole period of their school life.

We have to set ourselves the task of regaining the lost ground. This is not difficult if we are to become one of the nations of the world worthy of name. We must put our house in order, i.e. we must have religion as the basis of education.

How is it to be accomplished? It is not difficult. There are many English-knowing Monks and some lay ardent teachers. They are the men to be entrusted with this holy

work. Religious beliefs, nay, even the dress of a teacher has much influence over his pupils. The dress of monks will have more sanctity than those of the lay teachers. It is a curious anomaly that clergymen think (I know all do not) that this profession is out of their province. Religion is a life study of the qualities of goodness and righteousness. It cannot be taught in the same way as geography and other ordinary and necessary subjects. The School Committees deliberately shut the door on the very people who are supposed to set a good example and to inculcate the highest principles of conduct and character to those in their charge. In dealing with young children, the qualities of patience, unselfishness, humility and sympathy will be called into play and developed according to the character and will of the teacher. And those very qualities pass imperceptibly by example into the mind and character of those around them. Young people especially are very impressionable to good and evil teaching. Do let us give them a chance of the former. It is a service of the highest kind, and far exceeding dozens of sermons.

Everybody knows that the present time is ripe for educational change and development. And it is this conviction that prompts me to offer at least some ideas that may be useful to my co-religionists in Burma, and if found useful, be translated into action.

TOTA RAM, B.A.

THE RELIGION OF THE APE MAN.

Tremendous is the progress that is being made in the domain of physical science since the fifth decade of the nineteenth century in the West. For nearly sixteen hundred years Europe was under the government of the Popes. In those days science was taboo. The religion which had kept Europe in a state of stagnation was imported by theologians, which had its origin in the backwaters of Asia. The originators of

the barbaric religion were Hebrews, who began their world career in Egypt under the Pharaohs. We are told that Moses was the first law giver of this people, who found the Horeb deity in the back part of the desert of Horeb. Egypt to Sinai is not very far, and the Horeb god gives his ten commandments to the people who had been brought out of Egypt from the house of bondage through the mediation of the Horeb deity. The Hebrews were duped by Moses, who was duped by the Horeb deity to bring the people out into the desert, and made them to wander for forty years in the wilderness. The shorter route from Egypt to the promised land of Canaan took only three days but the deity feared that the people might return if they were led by the shorter route. So he had them camouflaged and made to wander in vain for forty long years in a barren land. Several times the Hebrews expressed their indignation to Moses for having brought them from a land where they were living comfortably into a land to starve. Moses at last found that he was not to see the land which the deity had promised him with profusions of good things. The generation that knew Moses died in the wilderness, and the new generation knew not the Horeb deity. They went after other gods, and the Horeb deity was angry at their conduct. He did not want that the Hebrews should desert him. The Hebrews had no idea of the cosmic process, and had no knowledge of the world Creator. They knew only the local gods, whose worship gave offence to the Horeb deity, who was known as the jealous god. The Hebrews believe that their first patriarch was Abraham, who was a Chaldean. The god of Bethel was the god of Abraham, who warned Abraham that his progeny would go to slavery for 400 years. (Gen 15, 13). For this long period the deity of Bethel goes into a state of suspended animation. We have no knowledge of his doings during this period. The next scene is laid not in Bethel. It is shifted to the barren country of Horeb. After years of useless wandering, the Hebrews we see them in the outskirts of Canaan under the leadership of prophets. After the death of Joseph

Joshua was elected leader. The place of worship during the Joshua period was under an oak at Shechem. (Joshua 24, 26.)

After the death of Joshua the mantle of leadership falls on Judah. At that time Jerusalem was in the hands of Jebusites. One of the war leaders of Judah was Caleb, and he made the promise that he would give his daughter to wife to whomsoever who would smite Kirjathsepher, and his younger brother Othniel took it, and Caleb gave his daughter to Othniel. It was a case of incest, the uncle marrying his own niece. The Hebrews began worshipping Baalim, forsaking Jehovah. The Hebrews intermarried with the Canaanites, Hittites, Amorites, Perizzites, Jebusites. (Judges 3.5). Jehovah in anger sold the Hebrews to slavery. Eighty-four years were spent in slavery. Deborah, a prophetess judged Israel after the death of Othniel. In the war with the Midianites Jehovah fought for the Hebrews. The Hebrews were still worshipping the oak god. (Judges 6, 11). Gideon insists in putting Jehovah into test and Jehovah yields. The Hebrews ask Gideon to rule over them but he declines, saying the Lord shall rule over you. Gideon was an idol worshipper, and the Hebrews went whoring after the idol made by Gideon. (Judges 8, 27). After the death of Gideon the Hebrews went a whoring after Baalberith, and forgot Jehovah! (Judges 8, 34). The Hebrews made Abimelech king, but Jehovah sent an evil spirit against Abimelech and had him killed. The Hebrews became thoroughgoing idolators and began worshipping Baalim, Ashtaroah, and the gods of Syria, gods of Zidon, gods of Moab, and the gods of Ammon, the gods of Philistines, and forsook Jehovah. (Judges 10, 6.) Jehovah was grieved because of this forsaking of him by the Hebrews. Jephthah, son of a harlot, was elected to lead the Hebrews. He judged Israel six years. The Hebrews continue to worship other gods leaving Jehovah, and he in anger delivers them to the Philistines for 40 years. To save them from the Philistines Jehovah creates Samson, the man who caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between

two tails, and he had set the brands on fire. (Judges 15, 14.) It is said that the experiment succeeded, but we doubt it.

There was a battle fought between the Israelites and the Benjamites, in which Jehovah sided the former, and had 25,000 of the Benjamites killed. (Judges 20, 35.) In those days there was no king in Israel, and they worshipped idols forgetting Jehovah.

Jehovah had no fixed abode to dwell. He says "whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." II Samuel 7, 6, I. Kings 8, 12, II. Chronicles 6, 1. It was in the time of Solomon a house was built for Jehovah. Jehovah was a democrat, he was against the appointment of kings; but the Hebrews insisted that they must have a king, and he had to yield with reluctance. His words are pathetic.

From the time of Saul to the time of Zedekiah the Hebrews had kings. The Israel tribes worshipped idols, and Judah tribe followed Jehovah, and when the Judah tribe went after other gods, Jehovah in anger had them subdued by the Babylonian king. The Judah tribe was thus lost. The remnant fled to Egypt, and Jehovah followed them and had them killed in anger.

It is this religion fit for the apeman that European Christians want that Buddhists should accept, and annually millions of money are being spent to preach this tribal religion of a wild Semitic tribe to the Aryan people of Ceylon. It is bewildering when we think of the colossal muddleheadedness of the stupid people of Europe in that they have accepted this Barbaric religion fit for Bedouin Arabs.

BIBLE CHARACTERS.

Since a hundred years the Semitic Bible has been rather widely circulated in Buddhist lands. The myths of Palestine, Mesopotamia, Babylon and Egypt are to be found in this

barbarous production of a barbarous tribe of a barbarous age. This is the opinion of Alfred Kawkes, M.A., which is expressed in his article on Roman Catholic Persecution in Vol. IX of the *Encyclopaedia of Religion and Ethics*, p. 750. He says:—

“From the beginning the Old Testament had been a stumbling block. The conceptions of comparative religion and scientific history were unknown; and to Gentile converts much of its content was meaningless and offensive—the barbarous record of a barbarous tribe and age.”

It is only when one carefully reads the book and brings the weapon of analysis that he could detect the germs of sensual poison that are saturated therein. Take the first character of the Book of God. We are asked to believe that Adam was made of the mud of Mesopotamia, and his wife from a rib of his. They were primitive savages, naked, living on fruits. Eve, the first woman was disobedient, and when confronted by Jehovah to answer the charge, what she did was to put the blame on a third party. They were naked and God made them clothes of skin. Their primitive savagery is clearly seen. They did not know to make garments of cotton. We learn nothing from these two characters. Then comes Cain, and his offering of fruits and grain is rejected by Jehovah because it was the produce of his garden. To appreciate the temper of Cain one should read Byron's “Cain”. Jehovah accepted the gift of Abel, and rejected Cain's. This offended Cain, and in a fit of anger killed his brother. Who was responsible for the murder? Had Jehovah showed no partiality to Abel, Cain would have been satisfied, and he would not have killed his brother. Then comes Noah. He was a drunkard, and cursed his son. The most prominent character of the O. T. is Abram, the Chaldean. He was a fanatic, who was ready to kill his own son. He was not very particular about telling truth. He married his own half sister, and to save his skin told a lie when brought before Pharaoh, and repeated the lie when confronted by Abimelech. We have nothing noble to learn from the life of Abram. The word *Abrahma* in Pali means *unBrahmanlike*.

Isaac was cheated both by his wife, Rebekka and his son Jacob. Jacob was a swindler, He cheated his elder brother twice. When Esau came home hungry Jacob declined to give a little food, and Esau secured a little food by sacrificing his birthright. Later on both Rebekka and Jacob conspired together and cheated old Isaac. Then comes Moses the cattle-keeper. He murdered the Egyptian and fled to Arabia and there met Jehovah on the back side of the desert of Horeb. For forty years he made the poor Hebrews to wander in the desert. when there was a shorter cut whereby he could lead the people to Canaan. He was Jehovah's agent, and had a hard time to manage the stiffnecked Israelites. He could not reach Canaan, although he was assured by Jehovah. He was both an emigrant agent, and a commissariat. Joshua was the prototype of the modern Hun. He was cruel, vindictive and showed no mercy to the vanquished. Samuel was a failure in that he failed to lead the people. Under his leadership the Israelites rejected Jehovah, and obtained a king in the person of Saul, who was a born fool. Then came David selected from the sheepcote. He was a polygamist and a murderous adulterer, and to marry the daughter of Saul, he had to present the latter with the foreskins of the Philistine! Solomon had a menagerie of women. He was the greatest of polygamist and had wives of all races to show his eclectic wisdom. His father David was half Moabite, and his mother was a Hittite. Both father and son were not pure blooded Hebrews. The life of the woman Ruth as shown in the Bible is obscene. It is immoral. We are ashamed to read it. Elisha the prophet was inhuman. Because some street boys made fun of him he got angry, and in anger had them all destroyed by a bear.

THE CREATOR IDEA.

Before the publication of Darwin's "Origin of Species" people had no idea of the social and psychological conditions

of the backward tribes living in Africa and Australia, Polynesian and Pacific islands. Before Darwin no European scientist had given so much thought to investigate the social and psychological condition of these races. Missionaries who went to work in the cause of Christianity in the Pacific islands and in Africa were careful enough to keep the Christian congregations in ignorance of the religious ideas of the backward tribes. One fact was distorted by the missionaries for their own selfish interest—they said that the backward tribes had no conception of a Creator, and that the redeeming feature of the Christian religion was the promulgation of the idea of an Almighty Creator. Muhammadanism they said is the only exception, all other religions that did not teach of a Creator were considered as "pagan" and "heathen". The missionaries who went to preach Christ to the so-called heathen were not highly educated, and had no idea of science. All their learning consisted in theology and metaphysics which were helpful to support the theory of the Old Testament. The so-called Genesis was their manual of science! In that booklet contained all that was to be known. In it was geology, evolution, biology, psychology, ethnology, anthropology, embryology, astronomy, geology, and ethnology! Moses the cattle keeper of Horeb, was the omniscient teacher of the European races from the time of conversion of Constantine to the Cross—324 A. C. to time of the publication of the "Origin of Species" in 1859 or 56. Philosophical studies in Europe first commenced in the 16th century. Descartes, Bacon, Hobbes, Locke, Hume, Kant, Fichte, Hegel, Comte, Schopenhauer, Spinoza, Voltaire, Berkeley, Bruno, Newton, Rousseau, Galileo, Harvey were the lights that shed their lustre in the 16th, 17th and 18th centuries. The nineteenth century gave to Europe Darwin, Ruskin, Herbert Spencer, Renan, Tyndall, Mendel, Huxley, Weismann. The twentieth century of the European era, the 25th of the Buddha era, destroyed the old foundations of European science by the brilliant discovery of Madame Curie, which compelled European scientists to modify their long established theory that

the atom was indestructible. Radioactive science has removed the landmark of science from the atom to the electron. Europe groped in Semitic darkness from the time that Christianity became the state religion of Rome. Then came darkness. All philosophy, religion, morality, science, art, aestheticism were made taboo. The thinkers of the ancient schools of Plato, Zeno, Pythagoras, etc., were all murdered by order of the Roman and Alexandrian Bishops. With the martyrdom of Bruno, who was burnt at the stake by order of the Pope of Rome, began the dawn of physical science. Christianity did not suffer from the discoveries of scientists in the 18th century. The theologian was all powerful till the sixth decade of the 19th century, then commenced the scientific onslaughts on the citadel of Semitic theology, and the Hebrew God had to go. From Moses to Malachi the Horeb deity dictated to the Hebrews. The Jews were driven out of Palestine, and they carried their God with them. The God of Zion became the God of Europe, and the God of Europe became the God of the World, and his status was unquestioned until Darwin, and now he remains a torso, worshipped by the interested parties and theologians of Europe. Anthropology brings new views of religion of the primitive man. In the primitive state man believes in a separate soul, and he believes that the sky, earth and man was created by a supreme god. It is the inheritance of the savage, this conception of a separate soul and a Creator. To the Bedouin and the fetish worshipper, the rain doctor and the bush god are necessary. It requires a higher culture to give up the pagan idea of primitive man. Evolutionary Science, Biology, anthropology, geology, astronomy, psychology, ethnology, paleontology, etc., were unknown to the people of Europe until the latter part of 19th century. They lived like the Semitic Jews in Palestine worshipping God and guided by prophets. Rome became Zion, the popes and cardinals prophesied, and God almighty thundered, and the muddle-headed people of Europe with bent heads prayed in fear of an eternal hell. Brahmanism in India, Islam in Muhammedan

countries and Christianity in Europe kept the people down, and in ignorance.

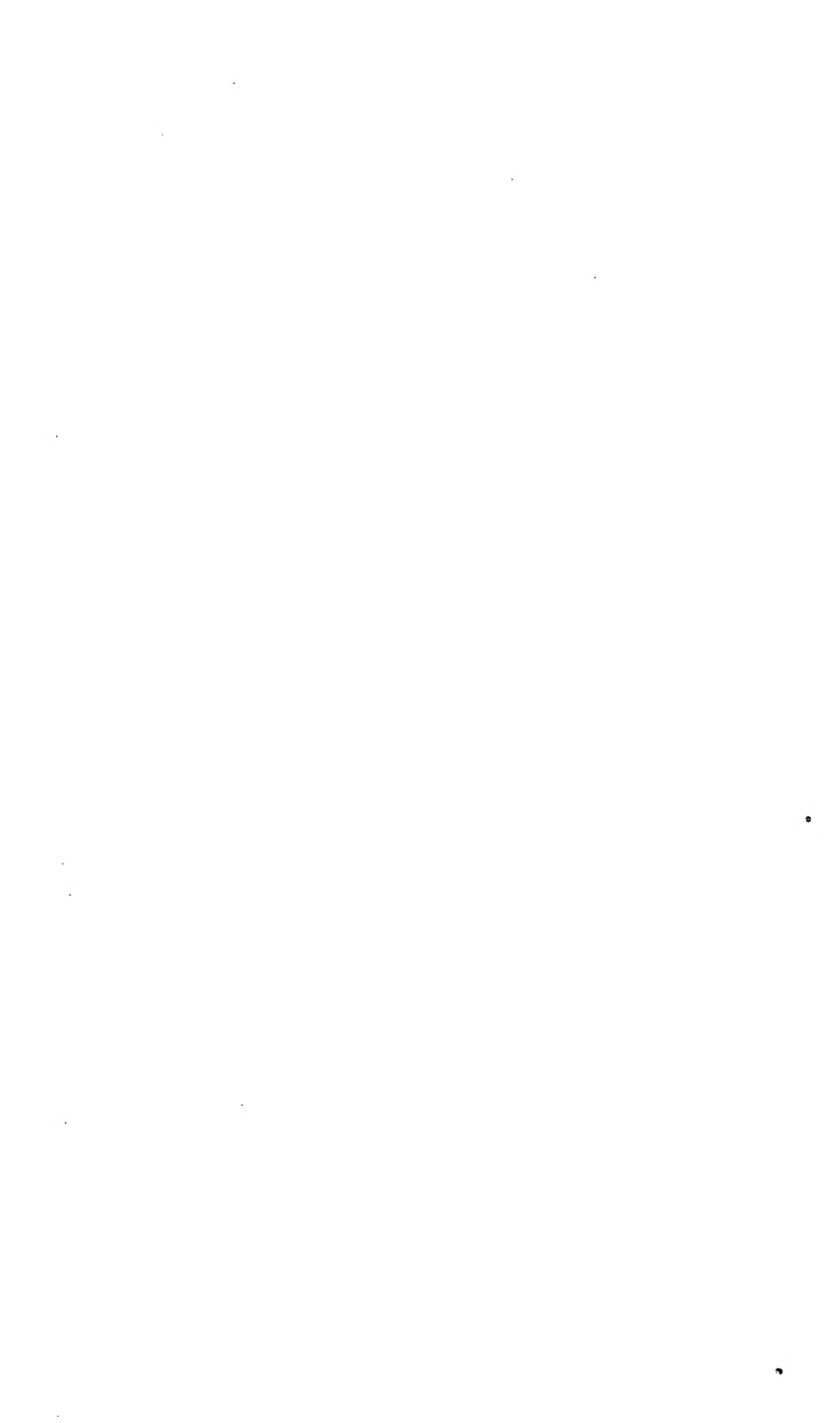
IS BUDDHISM PESSIMISTIC?

If Buddhism is pessimistic then also is medical science pessimistic. The Blessed One diagnosed the disease, and like the physician prescribed a course of hygienic baths, psychological exercises and clean living, and traced the cause to ignorance of scientific laws and mental degeneracy. The Brahman priesthood did not like the clean living and they said that medicine is not necessary, but only prayer to the gods, and sacrifice of animals to appease the anger of the passionate gods, would be enough. The Brahman priesthood were great meateaters and wine drinkers in the days of the Buddha. They prescribed the madhuparka meat which consisted of cow's flesh, ghee and rice boiled together. The Griha sutras give the recipe how to prepare the madhuparka meat dish. The Brahman priest class have no religion, they live by imposing upon the ignorant and superstition; necromancy and sacrifice form the ritual of their religion, which consist in giving blood to the dread Kāli, and the flesh they convert it for their own use. Brahminism had no rival to contend with during the past 1,000 years, and we ask, has India grown great in arts, industries, literature, science? They make a boast and say that Sankara destroyed Buddhism. True, in destroying Buddhism Sankara destroyed the cohesiveness of the body politic of India's teeming millions. During the Buddhist period the Sudras were not ill-treated, but with Sankara came the intolerant laws wherein the Sudra was treated as a helot, and learning was made taboo. The higher religion was forgotten, and the Vedas became the foundation of priestcraft. Only the Brahman was allowed to read the Vedas, and restrictions were made that it should not be read in the presence of the Sudras, besides the enacting of fifty other rules prohibiting its recital. The Vedas under such manifold restrictions were impossible to be recited. Competition in the field of reli-

gion was killed by the Brahman monopolists. The caste system was promulgated with tyrannical rigour, and the millions of the Sudras were treated as if they were beasts. The griha sutras are evidence to show how cruel were the laws laid down against the Sudras. Medicine was taboo. Surgery was taboo. The physician and the surgeon were treated with scorn. The study of medicine declined. Sacrifices and rituals and feeding the Brahman with cow's flesh and ghee and rice became the alpha and the omega of religion. The degeneration was great, and the Sudra classes became mere helots. Buddhism gave education to the masses. The Buddhist Bhikkhus became teachers and removed ignorance from Indian soil. With the decline and extirpation of Buddhism came utter darkness. Then came the Arab invaders to India, and the down trodden Sudras and the labouring classes by the millions embraced the democratic religion of Islam. There was not much difference between Brahmanism and Islam. Brahmans inculcated monotheism and the Vedas and sacrifices. They were clever at the madhuparka sacrifice. It was the Indian form of the Moham-madan pillau. The few thousand Arabs unfurled the flag of democracy, and the millions of the labouring classes followed it. The two monotheistic religions flourished at the expense of progress. India gradually declined from the high level which she had reached during the Buddhist period. For a thousand years under Brahman priestcraft did India progress? The Buddha appeared as the Saviour of all, not of a tribe of priests, and the teeming millions prospered, and India stood high, and became the teacher of many millions of people outside India. A greater India was created by the genius of the Bhikkhus, who went all over Asia, preaching the ethics of a high morality, kindness to animals, the brotherhood of man and the doctrine of karma and rebirth. India under Buddhism became the teacher of Asia, India under the bloated priestcraft of Brahmanism reduced her to slavery, and opened the doors for the invading foe to destroy the ancient Aryan civilization. India lost her place, and she is to-day a land of helots and of ignorance.

But she has once a year the Durga Pujah, when temples of Kālī are transformed into shambles and millions of goats, and thousands of buffaloes are slaughtered to satisfy the dread Kālī. It is a religion of blood that the modern Saivaites of Bengal can boast of. Culture it has not. Pride born of ignorance and selfishness of the most extravagant kind are what one sees in India. Renunciation, mercy, self-sacrifice, kindness to man and animals, altruistic service are dead in the Indian consciousness. The ignorant people have no spiritual leaders ; they follow the blind priest whose only panacea for all the miseries is to offer blood of goats to Kālī.

India under the Brahman priestcraft can never expect the amelioration of the non-Brahman classes, and the 200 millions of the non-Brahman classes will ever remain under pupilage as helots. There is only religion that can help the non-Brahman classes, and that religion flourished in India for nearly 1,500 years bringing happiness to the people of India as well as to the greater India. The period of prosperity began with the appearance of the Holy One the Buddha Sakya Muni. Under Asoka India prospered exceedingly, and the last Buddhist king was Harsha in whose reign came the Chinese Bhikkhu Hwen Thsang whose records testify to the prosperity of the people of India. They never told a lie. Megasthenes tells that in his time the people of India were always truthful. From Megasthenes to Hwen Thsang the country prospered. Truthfulness reigned in India under Buddhism. The diabolism of the priest cult came, and animal sacrifices were introduced, sensualism became the religion, and India fell, and became the prey to the alien invader, and for a thousand years India has continued to remain in darkness. To-day India is without Dharma, the Dharma of her sons is to offer bloody sacrifices to Kālī, keep down the masses, and enjoy the pleasures of a debasing sensualism under the aegis of the gods. A morally rotten people can never expect to have the necessary vitality to rise high. Helotism is the yoke for them.





"The Golden Casket containing the Relic of Lord Buddha presented by H. E. the Viceroy."

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|-------|----------------------------|------|
| Vol. XXIX | MARCH | 2464. B. E. 1921. A. C. | No 3 |
|-----------|-------|----------------------------|------|

THE RELIGION OF THE BODHISATVAS.

There are three yānas in the Buddha's Doctrine ; the anutara sammā sambodhi yāna, which is the highest, the pratyeks bodhi yāna, the middle, and the srāvaka yāna or the low. These three paths lead to Nibbāna. The highest yāna is for those who wish to save the world ; the prayeka yāna is for those that wish to attain the highest state but have not the desire to proclaim the Doctrine of salvation. The pratyeka Buddhas are not born during the period that a Buddha lives. There can be a number of pratyeka Buddhas at the same time ; but it is a dhammatā that no two Buddhas can exist at the same time. Those who follow the srāvaka yāna have to learn the doctrine of Nibbana from a supreme Buddha.

In the dispensation of each Buddha millions take the vow to become arhats by hearing the law delivered by a future Buddha. Many of the arhats who were the personal disciples of the present Buddha Gotamo had taken the vow under the dispensation of Padumuttara Buddha. Each Buddha prepares disciples for future Buddhas. Thousands upon thousands in

this dispensation had taken the vow to become supreme Buddhas ages hence, and millions have taken the vow to be born in India when the Buddha Metteyya appears after the close of the present Buddhāntara. Those who are born since the parinibbana of Buddha Gotama do meritorious deeds and take the vow to practise the paramitas in order to become the personal disciples of the coming Buddha. They aspire to be born after death in the Tusita heaven, there to live in the company of the future Buddha, and to be reborn in India when He appears to preach the Good Law. Those who wish to become the disciples of the coming Buddha have to practise the ten paramitas. Under the present dispensation those who follow the noble eight fold path can become anagami, sakadagami and sotapatti, and attain Nirvana without seeing the coming Buddha. They can take birth in the suddhavāsa Brahma lokas and pass away to Nirvana. The tradition is that a thousand years after the parinibbana of our Buddha the high grade of Arhats called the chalabhiññā ceased to exist, and that during the second thousand years there were only the secondary grade of Arhats who were deficient in insight of the abhiññas. They had by introspective calm attained Nirvana.

According to tradition the path is open now to reach the states of anāgāmi, and for another five hundred years the door is open to become anāgāmi. The next thousand years there will be sakadāgāmis and sotāpatti, and the last thousand years the path is open only for those who wish to become sotāpatti.

The sotāpatti, sakadāgāmi and anāgāmi have to follow the noble eightfold path and exert to destroy the five fetters of the first group.

After the disappearance of the chalabhiññā Arhat period fifteen hundred years ago, the thought arose among the followers of the BUDDHA to aspire to reach the supreme condition of Buddhahood. Hence sprang the Bodhisatva school under the name of Mahayāna. There are Bodhisatvas in the yellow robe practising the paramitas, without the desire to reach Arhatship under the next Buddha. Hwen Chang desired to be reborn

in the Tusita heaven to be in the company of the coming Buddha, and then take birth in India with Him, and attain Arhatship and attain Nirvana.

In Ceylon since the time of the great Buddhaghosa the *pāramitā* school became popular, as we see in the aspirations of many Bhikkhus who have expressed the idea in their works by a special poem called the *Prārthanā gāthā*. The majority of the people of course aspire to follow the *Srāvakayāna* believing that the path is short and does not require the greater renunciation and the larger love to Man requiring the greatest sacrifice of offering his children which in New Testament language is expressed in the words that "God so loved the world that he gave his only begotten son." This Buddhist expression had been interpolated in the Johannine gospel at a later date. Unfortunately the sacrifice of his only begotten son by God had not been of any benefit to the world because of the continued existence of the eternal hell idea which shows that the good Lord is still fond of sending people to be burnt in an eternal hell fire.

The Bodhisatvas decline to be born in heaven and enter the eternal peace of Nirvana, but are willing to be reborn again and again to save mankind and even as animals as we see in the *Jātakas*. The idea of evolution is absent in the Semitic books, and the doctrine of karma and rebirth is foreign to the founders of religion in Persia, Egypt, Babylon and China. The Jewish prophets had no idea of a continuous existence of life, and they had never heard of the existence of other worlds except their own holy land and the countries lying between the Nile and the Euphrates. To them death finished everything. Moses, Isaiah, Jeramiah had no conception of other habitable worlds, and Jehovah was ignorant of the existence of India, China and other lands except Canaan, Egypt, Babylon, Assyria, Persia ; and India is referred to after the Babylonian captivity during the period of Cyrus. The Gnostics, says Gibbon in his "Decline and Fall of the Roman Empire", believed that Jehovah was a low caste devil, hence the rivalry between the Gnostics and

the early church fathers, who were successful at last in crushing the Gnostics.

The Bodhisatva idea is the most sublime ideal acceptable to the scientific and philosophic consciousness of a higher type of manhood. It is only the highly evolved Aryan consciousness that can accept this ideal. It is for the first time now proclaimed by Count Keyserling for the acceptance of the cultured mind of Germany. Europe is yet in a state of savagery reveling in slaughter of human beings and rivalling the Red Indians in ferocious cruelty by their acts of diabolical destruction of men, women and children, and enslaving millions of thinking beings, and giving poison in the shape of alcohol, opium, morphia, cocaine to kill the mentality of hundred millions of helpless innocent, industrious well behaved human beings. The blood thirsty races of Europe are the products of Semitic barbarism, which they have imbibed from the cruel teachings embodied in the Bible, which was the "war book" of the God of Israel (Numbers 21, 14). So long as the European races accept the dogmas of Semitic prophets it is impossible for them to welcome the Bodhisatva doctrine of universal compassion (mahākaruṇā).

The Japanese Buddhists take pride in calling themselves followers of Mahāyāna and talk contemptuously of Hinayāna. The fact of the matter is that neither they nor the Buddhists of other lands really appreciate the sublime ideal of anuttara-sammāsambodhi. It is to-day only a name with the Buddhists and nothing else. No one in Japan thinks of the sublime ideal, and it is the same in other Buddhist lands. To them the Bodhisatva ideal is an incomprehensible factor. To-day the Buddhists instead of playing the role of enlightened teachers of mankind, are following the methods of the barbarians of materialistic civilization, whose only boast is that they are clever in carrying out savage methods of destructiveness rivalling the methods of primitive savages.

The doctrine of the Bodhisatvas is based on scientific wisdom and all-embracing love for man and animal. Selfless-

ness is most emphasised in the Pāramitā teaching. The Bodhisatvas do not care to spend their time in heavens singing hallelujahs before the throne of the Lamb of God ; they do not want to be in the company of idiotic angels with goose wings and houris and young boys, sipping wine and eating the flesh of birds and human beings. The description of heaven as given in the Semitic Bible makes one feel that he is experiencing a horrible nightmare full of beasts, scorpions, dragons, serpents, vials of wrath, lamb with seven horns and seven eyes, etc. The writer perhaps had taken a measure of opium, or a seer of ganja before he began to write the description of heaven. In India there are even to-day veteran ganja smokers who relate their experiences in the company of gods when in the state of intoxication. We pity the poor Europeans who have education in allowing their children to read this book of Semitic nightmare.

Since the last fifty years German scholars after having made a study of Sanskrit literature have been working hard to popularize the word Aryan, and to-day the barbarians have tacked the holy word into their savage code of morals. Ancient Aryans in India treated the races given to barbaric religions as non-Aryans. The Buddha used it as the highest expression of psychological evolution calling the Arhat an Aryan, and the perfect doctrine that He proclaimed the Aryan Dharma. It is committing a sacrilege to use the sacred word by tribes who were treated as barbarians by the cultured Greeks before the birth of the Nazarene Jew. This is a digression ; but what the world needs to-day is the Aryan doctrine and the Bodhisatva ideal. If the European barbarians will give up their murderous and alcoholic habits and accept the supreme ideal of BODHI then they will have a right to call themselves Aryans but not till then.

The following is the Bodhisat's Aspirations in Pali from "Jinālamkāra Vannanā.

1. asmiñca pubbepica attabhāve
sabbēhi puññēhi mayā katehi

- pujā vidhā nehica saññamehi
bhava bhava me panime bhaveyyum
2. sadhā hirottappa bahussutattam
parrakkamo ceva sati samādhi
nibbedha bhāgi vajirupamā hi
paññā ca me sijjhatu yāva bodhi
3. rāgañca dosañca pahāya moham
ditthiñca mānam vicikicchitañca
macchera issā mala vippahino
anuddhato acapalako bhaveyyam
4. bhaveyyaham kenaci nappa sayho
bhogo ca dīnehi bhava panuno
bhogo ca kāyo ca mamesa laddho
parupakārāya bhaveyya nunam
5. dhammena mātāpitaro bhajeyyam
vaddhāpacāyica bahupakāri
ñātisū mittesu saputtakesu
vuddhim kareyyam hitamattano ca
6. metteyya nātham upasamkamitvā
tassattabhāvam abhi pujayitvā
laddhāna veyyākaranam anumam
"buddho ayam hessati nāgate" ti
7. lokesu kenāpi anupalitto
dānerato silagune susanthito
nekkhammabhāgi varañānalābhi
bhaveyyaham thāmabalupapanno
8. sisam ca mamsam mama hattha pāde
samchindamānepi kareyya khantim
saccethito kātumadhi~~tti~~ teca
mettāyupekkhā yuto bhaveyyam
9. mahā pariccāgama katva pañca
sambodhimaggam avirādha yanto
chetvā kilese jīta pañca māro
buddho bhavissāmi anāgatesu'ti
-

A NEW SCHOOL OF BUDDHIST PHILOSOPHY, IN
GERMANY.

A hundred years after the parinibbāna of the Blessed One the first schism took place, when the Bhikkhus of Vesali refused to conform to the discipline of the Buddha. They wished to have their own views proclaimed and not of the Dhamma. They seceded and formed the Mahasangiti school and from that time onwards other schools came into existence, and when the Chinese monk Hwen Tshang came to India he found that there were eighteen Buddhist philosophical schools in existence. The heresy of the non-Theravadins was that they believed in a permanent entity outside the five skhandhas. How far their theory had effected the existing schools of Buddhism in China, Japan, and Tibet there is no knowing. The Theravada school of Buddhism is supposed to contain the primitive teachings of the Blessed One. We have no philosophical works of the eighteen schools today, and what we have are the Chinese and Tibetan translations of certain works written in Sanskrit by the later Bhikkhus, at least five hundred years after the parinibbana of the Blessed One.

The original works in the Pali language are to be found in Ceylon, the home of primitive Buddhism, as well as in Burma, Siam and Cambodia. In the collection of scriptures we have the texts and the commentaries of Buddhaghosa, the illustrious scholar who translated the Sinhalese commentaries into the Pali language.

In Ceylon Buddhism existed in pristine purity since the time of its introduction, which took place in the 236th year after the parinibbāna of the Tathāgata. Unfortunately today the monks are showing an unenlightened indifference to make a thorough study of the Dhamma. The western materialism has invaded the temples in the resplendent isle of Lanka. There is no research work carried on in the temples. The Bhikkhus are given more to the study of Sanskrit literature, and the

precious truths embodied in the Pali books are hidden from their gaze.

In Germany the able scholar Dr. G. Grimm has astonished the sleeping Buddhists by a new interpretation of the Pali Dhamma with regard to the doctrine of Nibbāna. We quote a para from a letter sent to us by an esteemed correspondent :—

In every number of his journal and in separate publications in book form Dr. Grimm, seconded by Dr. Seidenstucker and others, reiterates his views on *anatta* and Nirvāna and thereby popularizes them. I must confess that he strengthens his position by many passages from the Pitakas, which can be read to sustain his view. How else will you interpret for instance passages like Itivuttaka 43 and Udāna VIII, 1—4 : “There exists a realm, where there is neither.....” ; and when Buddha opens his career with the words :” opened to all the gates to immortality (or deathlessness). “But Grimm quotes hundreds of other sentences, which can be interpreted in his sense.”

The fact of the matter is that for several hundred years there had been no thorough going research into the psychology of Buddhism. In Buddhist lands the Bhikkhus have continued to read the Dhamma in the orthodox way, without the spirit of research being associated with their studies. Buddhism was condemned by the European scholars without serious study. The missionaries distorted its teachings, and misrepresented the religion as one of nihilism, and denying a creator. For nearly a thousand years Europeans have been brought up in the belief that man was created by God; that man has an eternal soul, that after death the soul is sent by god either to an eternal hell, or to an eternal heaven, and that a Saviour is needed to save the soul.

In England the pioneer of Pali scholars in his Hibbert Lectures gave out that Buddha was an agnostic, and the cohorts of Jehovah in every land shouted, away with it, a religion that

denies a god and soul. No European scholar has yet attempted to give a correct interpretation of the Doctrine of the Doctrine of the Tathagata.

Now we hear that Dr. G. Grimm is giving a new interpretation of the Dhamma, especially in relation to the doctrine of Nirvana and Anatman. We do not know how far Dr. Grimm has studied the Abhidhamma to understand the paramattha dhamma of the Tathāgata. Besides the paramattha dhamma can only be understood by one who has the wisdom of *pragñā* and who lives the holy life. A large amount of discipline, self-sacrifice, and psychological introspection are needed to understand the spirit of the Dhamma. No one who has the spirit of egoism can thoroughly comprehend the Dhamma. This the Holy One has declared in the Sappurisa sutta, *majjhima nikāya*.

Unfortunately in Buddhist lands we have no competent scholars to preach the Dhamma to European peoples in their own vernaculars. Lay Buddhists who know English are ignorant of Pali, and the Bhikkhus are ignorant of English. The former do not care to learn Buddhism and to have it interpreted to the people of the West. The Western world for nearly 1,300 years had been satisfied with the crumbs that fell from Jewish tables in the backwaters of Asia, and now that science, psychology, biology, and other sciences have opened up new spheres of mental activity, it is impossible that the thinking portion of Europeans would remain in a stagnant condition. Pauline Christianity was good for the unenlightened helots of Rome, but it is insufficient for the progressive world of today.

The Blessed Tathāgata proclaimed the new Doctrine of Anatta to the philosophic thinkers of the ascetic school in ancient India. There were holy ascetics practising *Jhāna* and *Vimokkha* to obtain the bliss of *Rupa* and *Arupa Brahmālokas*, the latter extending to a period of 84,000 kalpas. The new doctrine that the Buddha proclaimed was the great Law of Cause and Effect, called in Pali *Yathābhutañāna*. The discovery of the great Law gave Him the knowledge to formulate the Doctrine of the Twelve *Nidānas* as well as the doctrine of the *Bodhi pakkiya*

dhamma showing the path to Nirvana. The whole cosmic universe from the highest arupa brahmaloka to the stagnating realms of Naraka was unconscious of the great Truth of Anattā and Nibbāna. The Blessed One found that man has no known beginning (*anamataggoyam bhikkhave samsāro pubbakotī na paññāyati*), and that he continues to exist in Samsāra because he is unconscious of the dangers of continued rebirth. Indian religions at the time of Buddha were ritualistic, materialistic, sensualistic, ascetic and spiritualistic. The votaries had no knowledge of the Law of Cause and Effect, and psychology was not studied as a science. It was metaphysics that the ascetic and spiritualistic thinkers studied in the solitude of the forest. They said the soul existed as a permanent entity enjoying the delights of the senses.

The Buddha found that man is a compound of mind and matter with creative activities in the realm of perceptions, feelings. Man is a psychical being. In the spirit form he enters the womb of the mother. At the time of conception the germ of consciousness enters, and he grows gradually into a human foetus, and after nearly ten months he is pushed out of his residence by the force of *karmajavāta*. From the moment of birth he is more like an angel, living on milk, entirely unconscious of his surroundings, and absolutely helpless. But for his mother he could not exist. The idea of egoism does not enter his mind until he learns to discriminate truth from falsehood. He is at first unconscious of the effects of evil. He takes things that belongs to another, and when found out, the first thing he does is to deny. The idea of egoism enters his consciousness at a later stage. It is the effect of association. If a child is taught from his infancy that there is no ego, and that there is nothing in his body that which he could call his own, and that his very existence depends on the co-operation of others, and that he should not cultivate the ignoble tendencies of pride, covetousness and foolish ideas, he would grow up without these ignoble tendencies. The ego idea is the effect of psychological ignorance. It is has to be effaced out by self culture.

The law of metabolism indicates a process of continuous change beginning from a cell, which continues to grow until its full development and then begins the decline. The human being begins his conscious life in the form of a cell, and the growth continues until he is thirty three years old, and then begins the downward process. Health, strength, wealth, give to the uncultivated man certain experiences which produce in his mind pleasurable sensations, which he thinks as permanent. He has not had the psychological discipline, nor the scientific education to comprehend the great law of change. Living in a world of sensations and perceptions he becomes conscious of his own experiences, and the wrong idea of "I am" is born. When pleasurable sensations arise, the unconscious mind does not take the trouble to have them analysed but only wish to have them prolonged. In unconscious enjoyment the mind lives until it receives a shock from outside that causes the body to feel the sensation of pain. Then for a moment the mind becomes conscious of the truth of impermanency, but the habit is so strong, that the mind goes into unconsciousness instantaneously, and goes in search of sensations that give pleasure.

The Blessed One, the compassionate Buddha, enjoyed the pleasures of domestic life from his sixteenth year to the twenty-ninth year, as a royal prince. But he was given to reflection, and the time came for him to go in search of Truth, and he renounced everything what all other people crave for. For the sake of Truth He suffered the pangs of hunger for six years in the forest of Uruvela. No human being suffered so much as the Prince Siddhartha to discover Truth. He did not want celestial happiness, He did not care to secure the help of celestial beings, He did not pray to an "almighty creator" to save him from death, He did not weep, He did not curse any one ; He persevered in the path of patient sacrifice to realize the great Truth of Nirvāna. By conscious introspection He discovered the secret of the middle path, and by conscious effort He obtained the supreme light of eternal Bodhi, whereby He realized the supreme happiness of Nirvāna.

The psychological discovery that He made was proclaimed for the benefit of all beings. He found that man was not an isolated being, created by a muddleheaded despotic creator, but that he is himself a creator without a beginning, but living in a state of blindness, and yet like the potter at his wheel, always creating karma sankhāras, now good, now bad, now barren of results. The undisciplined unconscious mind is compared to a monkey always busy, jumping from one object to another, without cessation. Now what the Blessed One discovered was the way to bring the monkey mind to a state of calmness, by means of right views, right desires, right speech, right acts, right livelihood, right efforts, right attentiveness, and right unity of thought activities.

The conscious mind takes the path of wisdom, the unconscious mind takes the path of error. According to the psychology of the Buddha the sufferings of the individual is due to his violation of sanitary, hygienic, biological, physiological, moral, and dietetic rules. All that he has got to do is to educate himself in the science of progressive development as proclaimed by the all-merciful Buddha, who in compassion for all living beings, discovered the four Noble Truths by going through a life of dreadful sacrifice.

The causes of suffering are due to ignorance of the great law of Cause and Effect, and of the four noble Truths. The ill-trained mind seeks delights through the avenues of the eye, ear, nose, tongue and body. The five sense organs are connected with the unconscious mind and the unconscious mind feels, perceives and creates new desires good, bad and indifferent. The mind (*viññāna*) works in co-ordination with *vedanā*, *saññā*, and *sankharā*, which are called *dharmas*. The feelings and perceptions also operate in co-operation with the six sense organs. Ever objective form (*rūpa*) brought before the eye, every sound heard by the ear, every smell inhaled by the nose, every taste felt by the tongue, every tactile impression by the limbs of the body creates a sense feeling) every perception made through the sense

organs, every karma activity through the sankaras provokes the mind into conscious activity when associated with one of the three operating karma-making causes, produce an individual karma which some day must produce its effect. The three causes productive of evil are lobha (Covetousness) doso (anger, illwill, etc.) moho (muddle-headedness, negation of conscious analysis). The three causes productive of aesthetic well being are alobho (generousness) adoso (loving kindness) amoho (rational analysis).

Man is a thinking being. His mind is like a cinema in full swing working through the six sense organs in the kāma plane ever desiring to see new sights, hear new sounds, smell new scents, taste new food and drink, touch new things that are pleasant to feel, perceive and create new desires and take cognition of new phenomena. Pleasant things give him pleasure, unpleasant things make him angry, and neutral things make him indifferent. Day and night the mind is active. The unmoral mind does evil, suggest evil in co-ordination with the six senses. The moral mind in co-ordination with the senses and the dhamma produce merit giving karma. Karma activities produce results in the kamaloka, rupaloka and arupaloka.

In the kāmālōka are included the six heavens, the human kingdom, the phantom world of departed beings, the animal kingdom, the sphere of stagnating darkness and pain. The human kingdom is divided into two divisions, viz., hetuka and ahetuka, fortunates and unfortunates. In the latter category we may include the feeble-minded, congenital idiots, the insane, the crippled, the lame, the deaf, the dumb and the blind, etc. Those that are given to butchery, killing, hunting, stealing, committing, adultery, lying, drinking intoxicants, hatred, covetousness and foolish religious beliefs are born in the category of unfortunates, or they take birth in the animal womb or in the stagnant spheres. Those who do acts of charity, show kindness to animals, are chaste, speak truth, and abstain from intoxicants and opiates, show loving kindness to all, abstain from covetousness, and cling to no foolish dogma are born in

the class of fortunates in the human kingdom or they are born in one of the six heavens.

Those that are given to the practice of Jhana and live a pure life abstaining from sexual contact, showing and diffusing loving kindness to every living being are born in the rupa brahma loka, where they enjoy bliss of joy for 500 kalpas.

Those that are given to the practise of vimokkha are born in the arupabrahma loka, where they live in pure consciousness for 84,000 kalpas. All these several planes are within the cosmic process, hence sankhata and laukika. The Buddha was not satisfied with any of these planes where man lives in an imperfect state of consciousness associated with untruth because of the feeling of "I am" and "this is mine."

Consciousness associated with love, charity, and wisdom, avoiding evil, egoism, and covetousness belong to the asankhata plane which is infinite. This is Nirvana the basis of immortality (amata dhātu). To enter into this state of immortality where there is bliss and peace, the Buddha showed the Noble path of the 37 Bodhipakkhiya dhamma, containing the 4 satipatthanas, the 4 sammappadhanas, the 4 iddhipādas, the 5 balas, the 5 indriyas, the 7 bojjhāngas and the noble eightfold path.

THE FUNDAMENTAL DOCTRINES OF BUDDHISM.

The chief doctrines of the Religion of Buddha are the 4 Satipatthānas, 4 sammappadhānas, 4 iddhipādas, 5 indriyas, 5 balas, 7 bojjhāngas, 8 magga āngas, 12 nidānas, 24 paccayas, 7 visuddhis, 5 khandhas, 6 dhātus, 4 mahabhūtas, 5 silas, 10 kusalas, 6 anussatis.

The five skhandhas are rupa, vedanā, saññā, sankhāra, viññāna. The rupa is composed of the 4 mahabhūtas; the vedanā khandha operates through the six senses of eye, ear, nose, tongue, body and mind; the saññā also operate through the eye, ear, nose, tongue, body and mind; the sankhāras work

through sense activities creating karma in three planes, meritorious, demeritorious, and barren ; the *viññāna* works also through the eye, ear, nose, tongue, body and mind avenues.

Karma is created by feelings, perceptions, apperceptions, volitions and cognitions. Covetousness, hatred, ignorance, lust are the causes of demeritorious karma. Abstinence from killing, stealing, falsehood, adultery, intemperance create good karma, The invariable sign of the universe is CHANGE. Change is productive of pain. The human being goes through many changes during life time. He is attacked with illness, he goes through mental anxieties, he laments, weeps, etc. He grows old and eventually there is dissolution of the body. These changes produce sorrow. To get rid of mental sorrow the Buddha taught the way whereby the mind can be kept in a state of equilibrium ; and the way is by cultivating the sense organs to get over the obstacles by non attachment to material things. Man loves gold, silver, horses, cows, dogs, fowls, women, children, houses, and a hundred other things, and he is never satisfied with what he has got, but thirsting for more, and when they do not give him pleasure he laments and weeps. The clinging for things that are liable to dissolve causes rebirth. Like unto the tree which grows from a seed, from the seed of consciousness man grows.

There are four ways in which this clinging works : clinging to dogmatic beliefs, clinging to sensual pleasures, clinging to ascetic methods, and clinging to a separate soul which he erroneously thinks exists in a permanent state in a material or spiritualised heaven.

The way to happiness here and hereafter is to do meritorious deeds and to live without clinging to any thing that is liable to undergo change. The mind is the chief factor in the organism. It works like an electric dynamo, day and night, through the eye, and objective forms, through the ear in listening to sounds, through the nose in inhaling smells, through the tongue in tasting different kinds of food and drinks, through the body in various kinds of touch, and through its own activities

by way of sense feelings, apperceptions and volitions. Pleasant objects give delight, unpleasant objects give displeasure and create thereby hatred, anger, illwill. Anger is caused in an instant, and the impatient mind rushes and does injury bringing eventual pain to himself and to others. One man does good deeds and others are pleased, and he himself experiences delight. One man keeps his garden clean and plants flowers, etc., the people who see them experience the sense of pleasure, and the owner is also pleased. Another man lets his garden go unattended, and weeds grow, and dirt accumulates, and the passers by seeing it do not experience any pleasantness. Cleanliness in the religion of the Buddha, takes the foremost place as a merit producing agent. Floriculture, horticulture, landscape gardening, digging tanks and having them planted with lotuses etc. are suggested as meritproducing arts. Anything that suggests pain is demeritorious.

The three lakkhanas in the psychology of the Buddha's Doctrine are anitya, dukkha and anâtman. It suggests that everything is subject to change, and that which is subject to change eventually produces pain, grief, or sorrow. In youth man and woman feel proud at their own beauty, strength or wealth, but when they lose their physical beauty then they experience mental pain, and grieve at the loss. The physically strong man feels the sense of pride, but when he grows old he no more feels the pride, and the time comes that unless he gets another's help he is unable even to get up from his own sick bed. The wealthy man is proud of his gold and silver, horses and houses, but after he becomes insolvent, or by some calamity he loses his wealth, he no more experiences pride. The ex-kaiser was the embodiment of pride and he showed it all through his life, but today his pride is gone, and his son, the ex-crown prince today feels his position, and he says he is a poor man. To the thinking mind the up and downs of life suggest the transitoriness of all things. Change is the law, and the foolish man weeps. Pain, sorrow lamentation exist in the mind of man, and to escape from this mental pain the BUDDHA

gave the life giving panacea whereby the trained mind in His teachings is emancipated from all sorrow and suffering. The panacea is to give up the idea of feeling "this is I", this is mine", and when the mind grasps this doctrine he is for ever free. He lives like the lotus flower above the water unsullied by the mud wherefrom it grew.

The science of freedom is obtained by disciplining the six sense organs, and by study of the science called the *gnānadarsana visuddhi* or the *vimutti gñāna darsana*. First a moral life is needed, compassion should be daily practiced, as well as the desire for the renunciation of selfish pleasures ; the mind should be purified by introspection, of muddleheadedness, in clinging to dogmatic beliefs that the world was created, that it will be annihilated, that a Lord dominates the universe, that all religions are true or not true. When freed from these foolish dogmas the mind enters into a state of infiniteness, emancipated from fear, ignorance, prejudices, hatred and the purified mind realizes NIRVANA here and hereafter. He has reached IMMORTALITY.

The Ariyas are of four classes (1) *sotāpatti*, (2) *sakadāgāmi*, (3) *anāgāmi*, (4) *arahats*. The *sotāpatti* path may be traversed by the householders as well as by the *Bhikkhus* ; the householder has to observe the five precepts, *viz.*, not to kill, not to steal, not to commit adultery, not to tell lies, not to take intoxicants of any kind, and he has to observe four *angas viz.*, to associate with the righteous, to study and listen to the Good Law, to think according to the law of cause and effect, and to walk in the path of righteousness. He has to exert to get rid of the three fetters of *sakkāyadiṭṭhi* (selfhood), *silabbata parāmāsa* (false asceticism and animalising habits), and *vicikicchā* (get rid of scepticism regarding a future life and the law of karma and accept the Buddha as the Teacher of Nirvana and the Law). The *sakadāgāmi* path is also for the householder. He has to make the effort to destroy two more fetters in addition to the three fetters, *viz.*, *Kāmarāga*

the desire for sensual pleasures, and *patigha*, feelings of illwill and anger.

The *anāgāmi* path is only for the celibate householder *brahmachāri*. He has to destroy the five fetters, and he does not return anymore to the earth plane. After death he is reborn in the *suddhāvāsa brahmaloka*. The *sotāpatti* initiate may return seven times more to the earth life, or three times or only once. The *sakadāgāmi* returns only once to the earth plane and after that he ascends to the *devalokas* and thence after long period of heavenly happiness enter Nirvana. The *anāgāmi* attains Nirvāna from the *suddhāvāsa* state.

The aspirant to the highest Bodhi has to practise the ten *pāramitās* for four *asankheyya kalpas* after he has received the initiation at the hands of a Buddha. *Bodhisatvas* do not care to be reborn in the *arupa brahmalokas*, on account of the long period of life in that state, but prefer only *brahmalokas*, *devalokas*, the human kingdom and the animal kingdom ; and in the *devaloka* they have the power to leave the *devaloka* and take birth in the human form at any time they want. This is called *adhimuttika kālakiriya*, which is a prerogative of the *Bodhisatvas* only. (I lay down my life that I might take it again. I have power to lay it down and I have power to take it again. John 10, 17)

The *Jatakas* may be called biographical sketches of the *Bodhisatva*, which show what a *Bodhisatva* does in each life in the fulfilment of the ten *pāramitas*.

The Nirvāna path is called *lokottara*, supercosmic and infinite, which was shown by the Buddha and by no one else before Him. The Brahman thinkers had before Him found the path to the *Brahmalokas* which was within the reach of *Brahmacharis* who practised the four *Jhāna* and the *arupa vimokkha*. This *Brahmaloka* path is called *lokika*, or cosmic. The ego as a permanent entity was held by the aspirants to *Brahma loka* happiness. Birth in the six heavens, and on earth in fortunate circumstances was within the reach of every one who did good deeds and avoided evil. The clinging to

the ego idea was a hindrance to the realization of the eternal state of Nirvana, but not to the enjoyment of happiness in celestial realms.

Religions that ignore the law of karma are condemned by the Buddha as erroneous. It is ignorance of this great law that makes people to follow stupidly the dogmas of muddle-headed priests, whose only object is to revel in sensualistic practices. Realization is only possible by renunciation of sensual pleasures. Such religions are called *assāda ditthi*. Religions that deny the truth of the law of cause and effect are called *natthika ditthi*, *uccheda ditthi*. Religions that posit the permanency of a separate ego are called *sassata ditthi*. The Buddha taught the religion of analysis, called *Vibhajjavāda*.

BUDDHISTS WAKE UP!

1. Buddhism enunciates the scientific view that there are certain laws which govern the universe, which are called *niyāmas*, viz., *bijāniyāma*, *utu niyāma*, *chitta niyāma*, *kamma niyāma* and *dhamma niyāma*.

2. *Bijāniyāma* explains that the seed of the creeping plant shall always produce a creeper, and the seed of the mango tree will always produce a mango tree ; *utu niyāma* shows that according to the seasons the leaves of the trees fall, and grow ; the *chitta niyāma* illustrates the evolution of an individual thought beginning with *bhavanga*, *bhavanga calana* and going through the stages of *bhavanga upaccheda*, *manodvārājjana*, *dassana*, *savana*, *sāyana*, *ghāyana*, *phusana*, *sampaticchana*, *santīrana*, *votthappana*, *javana*, *tadārammana*, *cuti*, *patisandhi*. There is stimulation in the subconscious mind and one of the sense organs makes the response or vice versa, then mind begins to act going through *sampaticchana*, *santīrana* and *votthappana* stages and then revolves or vibrates for seven instants, and the final impress is made and the thought ends

its individual career. In the javana state before the fourth vibration the thought's career can be cut off preventing it from becoming an individuality. After the fourth revolution the limit is passed, and the thought is individualized. It has become a karmic entity and some day the result thereof will follow. Each thought may be classified under one of the two categories, *viz.*, good or bad. If the sensation is associated with either lobho, doso, or moho, the thought is evil, and when associated with alobho, adoso, and amoho the thought is meritorious productive of good karma. Lobho is covetousness, doso is associated with anger or illwill, moho is associated with nescience or foolishness. Alobho is noncovetousness, adoso is non-anger and amoho is non-foolish. To free the thought from fettering with evil the remedy is non attachment, and to think that all feelings, perceptions, volitions and cognitions are subject to change, and that change is productive of pain, and that freedom lies in non-clinging to changing phenomena. The Buddhist slogan is anityam, dukkham anatman. The sublimity of the profound doctrine of the Blessed One can only be appreciated by the student of the Abhidhamma literature. When one is engaged in the study thereof the feeling arises in the mind as to the utter savagery of materialistic religions that proclaim pagan and animistic theories of origin of the universe and man. The pagan religions teach that man was created by an Iswara, that everything in connection with man is predestined, and that he is the tool of a despotic creator, who can send man to hell or heaven according to his will. This diabolical paganism which had its origin in savage lands, whose teachers were illiterate brigands, today are accepted by millions of people. They have been for centuries trained to believe that they are crawling worms before the throne of the almighty despot, who was born several thousands ago in the barren soil of the desert of Arabia.

The doctrine of Buddha is eternal. In the former world cycles the doctrine of Bodhi was taught by the Buddhas of

the past. In this present kalpa the Buddhas Kakusanda, Konagāmana, Kasyapa preceded our Buddha Gotama, and this same doctrine will be promulgated by the Buddha Maitreyya at the beginning of the next Buddhāntara. The immutable law of cause and effect is eternal. Low caste gods and low caste brigands teach the doctrine of himsā; the Omniscient Buddhas teach the doctrine of Mercy (ahimsā.)

The negation of science is a dogma of the priests of the barbarous cult which thrives on the ignorance of uncultured peoples. The western races began to taste the fruits of eastern luxury for the first time after the adventurous pirates embarked in their destructive filibustering expeditions, some four hundred years ago. Previous to that they lived in their barbarous nakedness murdering each other, given to all kinds of mad savagery.

The peace loving agricultural and industrial races lived in utopian simplicity in their countries until they were disturbed by the filibustering brigands who entered with weapons of destruction and narcotic poisons. For nearly four hundred years the western brigands have continued their destructive campaigns, and now white christendom is swearing vengeance at the black, brown and yellow races living in Asit and Africa.

The only religion that proclaims the doctrine of love to all living beings is unknown to the western world. It is time that the missionaries of the compassionate Buddha should wake up from their lethargy, and visit the western people to tell them of the sublime Doctrine that inculcates peace. The west needs this wonderful teaching today. Buddhists wake up from your sleep, cast aside your selfishness and go forth putting on the armour of love and wisdom to win the people of the West to the noble Dhamma whose one taste is the taste of emancipation.

In the west the ethic of destruction has taken the form of science. The scientists think day and night of making new inventions to destroy the enemy; the politician and the statesman think of extending power and adding new territory; the

capitalist and the adventurous traveller think of exploiting backward races by giving opium, alcohol and cocaine ; the missionary thinks of converting the so-called heathen to his sectarian christianity and making him a black Englishman.

For nearly a century the western races have continued to carry on this game of destruction and annihilation of helpless races and tribes. They have no ideal that gives them comfort except the desire to enjoy the pleasures of the senses. Their barbarous religion preaches no high sense of duty except to fear god and obey him, and their future is dreary blank in a burning hell, which is in the neighbourhood of heaven, only a narrow gulf separating them, so that the cry of the man in hell is heard by the leper resting in the bosom of father Abraham. This semitic diabolism under the name of religion is making the millions of people in the West heartless demons, carrying destruction wherever they go.

Another Semitic diabolism did much the same when it had power ; but its vitality had been expended in extravagant sensualism.

The eternal truth of BODHI discovered by the BUDDHA must be preached to the people of the West now immersed in bestiality and alcoholism.

JESUS THE NAZARENE.

Jesus was the son of Mary about whom not much we find in the New Testament. The gospel of Matthew says that she was espoused to Joseph before they came together, and was found with child by the Holy Ghost. Who this Holy Ghost was there is no mention in the Old Testament. He is suddenly introduced into the story but what he is we may accurately not know. When Joseph came to know that the child was not his, he being a just man was minded to put her away privily ; but he is assured by an angel that which is conceived

in her is of the Holy Ghost. Similar stories are to be found in the Old Testament where Jehovah takes the place of the Holy Ghost. Jehovah gave a child to Sarah in her old age ; Hannah after remaining barren for a long time was given a child by Jehovah (I Sam.1) and the child was given to Jehovah's service. He was known as Samuel and he was of the Nazarene cult, which required that they should not have their cut. The prototype of the Jesus story is found in Samson also. The wife of Manoah was barren, and the angel of the Lord appeared unto the woman and said "for lo, thou shalt conceive and bear a son, and the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel from the hand of the Philistines. (Judges 13,3). In the Jesus story the words of the angel are "he shall save his people from their sins (Matthew 1.21). In the Matthew story the angel is made to speak to Joseph in a dream. In the Samson story the angel appears in person. In the Abraham story Jehovah himself appears. (Genesis 17.16). In the Luke story the angel is made to speak to Mary, not to Joseph, who tells her "thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall reign over the house of Jacob. Then said Mary "how shall this be, seeing I know not a man." In the Matthew story the angel speaks to Joseph in a dream ; in Luke the angel appears unto Mary. (Luke 1.31). Joseph disappears from the scene altogether, and we hear nothing of him in the record of Luke. Matthew gave a brief account of him when the family started to Egypt ; Mark makes no mention of the virgin story, and tells nothing of Joseph. John knows nothing of the birth story. It is a story full of contradictions from beginning to end.

Jesus says nothing of the fall of Adam. He had heard the story of Adam receiving Eve from God, when the latter said to Adam that he must leave his parents and cling to his wife, which is foolishly unnecessary to say when God knew that Adam had no parents to leave, unless it was meant for himself.

Can the story of Jesus as told to the world by the Christians of Europe satisfy the philosophic aspirations of thoughtful people? Because it was unsatisfying the Roman church had to invent the Mary story and to found the institution of saints, to make the mind wander from the impossible story of Jesus. The Roman church perhaps knew that it is possible to bamboozle the foolish by hypnotising the mind by psychological camouflage. They succeeded but the Protestant church is now confronted with a wave of scepticism.

After all the European nations are unnecessarily trying to palm off an Asiatic myth on the veterans of myth making stories. Asia is the breeding ground of myths, and when the European missionaries come to Asia and re-present an old story in European language the ignorant Asiatics especially school boys are prepared to accept it. The Brahmans say that Brahma Prajapati created the world, the Tantriks say that Nārāyana created the world, the Saivites say that Siva created the world, the Vaisnavas say that Vishnu created the world, the Parsees say that Ahuramazda created the world, the ancient Babylonians believed that Ea created the world, the Babylonians also believed in Marduk, the Arabs believed that Allah created the world, the Jews say that Jehovah created the world, and the Christians merely repeat the Jewish fable. Canon Barnes recently shocked the British Christians by telling them that the story of the Fall of Adam is beyond belief. The foolish Semitic stories which had their origin in the west coast of Asia migrated into barbaric Europe, and they received them joyously, like the people of Baveru having never seen a bird before, joyously accepted the gift of a crow given to them by the seafaring traders who went from India. The people of Baveru made a cage of gold and had the crow confined therein and gave it every kind of delicacy to eat. Some time after another ship went to Baveru from India taking peacocks, and when the people saw the beautiful birds, they had the crow thrown out, and the peacocks were accepted as being more beautiful. The people of Europe are like the people of

Baveru, they received in their primitive simplicity the Adam story and other Asiatic myths as gospel but now that folk lore stories are being accumulated, and anthropological science is being studied, they are beginning to see like the people of Baveru that the creation story as recorded in Genesis is after all a Babylonian myth. The story of Jesus will also lose its glamour when they discover that the heaven so much recommended by Jesus is after all a very low place in the consciousness of the thinking people of India, Burma, China, Japan and Ceylon and other Buddhist lands.

The Bodhisatva ideal as found in the Buddhist books is most ennobling, and to the humane mind the selfish doctrine of sneaking into heaven on the back of a Jewish carpenter is scornfully rejected. It is a most unwholesome slave doctrine to make another person the burden bearer. It demoralizes the consciousness of man, it supports the doctrine of the slave dealer. It makes the people feeble-minded.

Study carefully the Old Testament and you will see that there is not one example acceptable to an upright mind. Adam was a fool, Cain treated contemptuously Jehovah, Abraham was a polygamist, told lies to save his skin before Pharaoh and Abimelech, Isaac was a simpleton, Jacob was both a liar and swindler, Rebekkah was dishonest, Moses camouflaged the Hebrews as an emigrant agent, Joshua was a monster and a master of the Huns, Saul was a born fool, David was an adulterer and given to obscenity, Solomon was a past master of concubinage, and the kings of Judah and Israel were all uncivilized idolatrous barbarians of the Bedouin type. The prophets were locust eating, dung eating ascetics, and hypnotising the people by their foolish prophecies. There is not one upright character among the characters represented in the O. T. stories gathered from the barns of Babylon, Egypt etc. It was all good to accept the Asiatic myths when the people of Europe were sunk in barbaric paganism, but now that they have come to know the secrets of science and deal with more civilized nations in Middle India, China, Ceylon, surely there is

no reason why they should cling to the old Jewish fables repugnant to common sense and humane science.

The activity of Jesus in the back part of Galilee for three years was confined to healing and exorcism. He appears to be a kind of bush doctor, or exorcist living among the vulgar and the foolish. It appears that at the time Galilee was full of low caste devils and disease. Not one of the devils had been in possession of a rich man's body. The miracles that Jesus is supposed to have performed were too common place; the morals that he taught were contradictory, and he was always angry showing symptoms of paranoia, asking about himself from his own disciples, cursing and swearing and scourging people, treating his mother with disrespect (and we know nothing about his father, the carpenter) and promising impossible things to the low caste fisher folk of Galilee, and using insulting language to officials, calling Herod a fox, evading answering questions, and surrounded by hungry folk who went after him to get food, about whom he had very little respect as we find in the words "ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled" (John 6.26.)

It is time that enlightened Buddhist Asia should stand up and tell these emigrant agents of the Horeb Bush god to stop and listen to a far higher doctrine that was preached to the cultured people of Asia.

THE FUTURE OF BUDDHISM IN JAPAN.

The great danger that confronts Buddhism is ignorance and indifference. In Japan in ancient days before the restoration Buddhism had no enemy to stop its progress. Since the restoration two forces are at work which are to hostile to the Religion of Peace, viz., Western materialism and Christianity. Christianity has neither science nor a complete code of elevating ethics. It is built on the foundation of semitic barbarism, and it lives

like a parasite praying on other religions, its votaries enjoying the pleasures and the comforts that are due to materialistic science.

We are in receipt of the educational report of the Minister of State for Education in Japan for the year 1918 full of interesting material showing the wonderful progress Japan has made within a period of the forty-five years. The report is divided into three parts, 391 pages of royal octavo. The amount of ordinary expenditure for the year was yen 9,774,812, and of extraordinary expenditure, yen 2,281,720, the total being yen 12,056,532. There are imperial universities at Tokyo, Kyoto, Tohoku and Kyushu ; there are two higher normal schools, and two higher normal schools for women ; there are 2 higher schools of agriculture, 3 schools of sericulture and filature ; 5 higher commercial schools ; 8 higher schools ; 5 special schools of medicine ; 6 higher technical schools ; 1 higher school of dyeing and weaving ; 1 school of mining ; 1 school of foreign languages ; 1 fine art school ; 1 academy of music ; 1 school for the blind ; 1 school for the deaf and the imperial library. There are 25,629 elementary schools ; 329 middle schools ; 395 high school for girls ; 70 special schools ; 24 special technical schools ; 216 secondary grade technical schools ; 377 primary grade technical schools ; 10,781 technical continuation schools ; 2,518 miscellaneous schools ; the number of teachers 205,609 ; number of students, pupils, etc. 9,219,492 ; the number of graduates 1,564,647.

School hygiene is taught in 16,165 schools. The following are the subjects in normal schools, middle and girls' high schools : morals, pedagogics, Japanese and Chinese languages, English, French, German history, Japanese history, occidental history, geography, mathematics, physics and chemistry, natural history, zoology, botany, mineralogy, science, civics, hand-writing, drawing, Japanese brush work and instrumental drawing, pencil drawing, domestic science, sewing, gymnastics, fencing, judo, music, book-keeping, agriculture, commerce, manual work, artificial flower making, embroidery and knitting.

The report gives statistics of the existing religions in Japan. There are 71,682 Buddhist temples, and independent Buddhist small chapels 36,151. The number of head priests of Buddhist temples was 51,363. There are 56 Buddhist sects, and the number of superintendent priests was 54 ; the number of preaching priests was 73,083 consisting of 71,540 men and 1,543 women ; that of priests in other services 45,695, consisting of 41,913 men and 3,782 women. Compared with the previous year there was an increase of 3,164 preaching priests, and a decrease of 2,803 priests in other services.

The principal sects are Tendai-shu, Shingon-shu, Shingishingon-shu-chizan-ha, Shingi-shingon-shu-buzan-ha, Shingon-risshu, Risshu, Jodo-shu, Rinzai-shu, Sodo-shu, Obaku-shu, Shin-shu, Nichiren-shu, Jishu, Yuzu-nenbutzu-shu, Hosso-shu, and Kegon-shu.

The primitive religion of Japan was Shinto. There are 13 sects ; number of priests 71,418, of whom 65,491 were male priests, and 5,927 female priests or priestesses. Compared with the previous there was a decrease of 1,834 priests.

There are 24 sects of Christians in Japan including Roman Catholic and the Russian Greek church. There are 1,703 Japanese preachers, 408 American preachers, 238 English preachers, 3 Russian priests, 132 Frenchmen, 23 Germans, 1 Belgian, 5 Swedes, 1 Swiss, 4 Spaniards, 2 Austrians. Total 2,521. The number of churches in Japan is 1,450.

The number of Buddhist preaching halls 5,600.

THE STUDY OF BUDDHISM.

A knowledge of Pali is absolutely necessary to understand the Dhamma of the Tathagata Arahant Sammasambuddha. In the pure Magadhi language the Buddha preached the Dhamma, and in His time Magadhi was the language spoken in the Gangetic valley. Sanskrit was the language of the Vedas, and the Blessed One expressed the desire that His

teachings should not be put into Sanskrit verse, because His Doctrine was intended for the masses. Sanskrit was the monopoly of the Brahmans, and the multitude of people were not expected to give their time to the study of a language so difficult. The Blessed One showed compassion to all the four castes, Kshātriyas, Brahmanas, Vaishyas and Sudras. In the Pali books the first place in social rank is given to the military caste, not to the priestly caste. When the Brahman disciples of the Buddha came to Him and requested that the word of the Buddha should be put into Sanskrit verse, the Buddha rebuked them and said that the Buddha vacana should never be put into Sanskrit verse, but that it should always be in the language that He spoke. The Buddha vacana—the very words of the Buddha from that time was known under the name of Pali.

There are five Nikāyas in the Sutta Pitaka, *viz.*, the Dighanikāya, the Majjhima nikāya, the Samyutta Nikāya, the Anguttara nikāya, and the Khuddaka nikāya. There are five commentaries: the Sumangala vilāsini for the Dighanikāya, the Papañcha Sudani to the Majjhima Nikāya, the Sārattha pakāsinī to the Samyutta, the Manoratha puranī to the Anguttara nikāya, and the Paramattha Jotikā to the Khuddaka Nikāya. The very early commentary to the Suttanipāta, one of the books of the Khuddaka Nikāya, was written by the Buddha's chief Disciple Sāriputta.

Saddhā is the Pali word which means Faith. Faith plays an important part in the ethical psychology of Buddhism. Faith in the Buddha, on His Doctrine and in the Holy Order of Arhats. Faith is not based on mere belief, but on study, and to obtain Faith the Buddha enjoined that the follower should study carefully at least one Nikāya with its commentary. Faith is one of the Balas (powers), and Faith is one of the Indriyas (Foundations of Power, and Faith is also a Dhana (spiritual wealth). Along with Faith there are the other powers, *viz.*, the power of Recollection and Memory, which is called Sati, or Smṛiti; the power of Energy (viriya); the power of

unifying thought (samādhi); the power of scientific wisdom (pragñā). Pragñā is the final consummation of knowledge. Ordinary people, not having the intellectual knowledge to see clearly, judge things by their apperceptive knowledge (Saññā), literate people with some education have the knowledge to value a thing correctly, and this knowledge is called viññāna, but the knowledge which gives the sense of analysis is called Paññā or Pragñā.

The want of requisite knowledge is called agñāna, the cognition of things clearly is viññāna, and the knowledge which gives the sense of analysis is pragñā. The Doctrine of Buddha is founded on Paññā or Pragñā, not on saññā or Viññāna. Apperceptive knowledge is not enough, nor the knowledge that gives the sense to cognize clearly, but the analytical knowledge of Paññā. The Faith that is required in the Buddhist is founded on Pragñā, not on belief, or hear say, or tradition, or authority, or miracle, or divinity, or saintliness. On this point the reader is referred to the Kālāma sutta of the Anguttara nikāya tika nipāta, Sutta pitaka, wherein the Blessed One advised the Kshatriyas of the Kālāma village not to accept any doctrine merely on the strength of faith, intuition, opinion, hearsay report, tradition, miracle, saintliness, books etc. Analyse, find out the causes and their effects, see that they do no injury to anyone, and if the results are productive of good, bringing happiness on self and others, then accept, and act accordingly.

THE REPENTING GOD OF THE BIBLE.

Like the god Ea of the ancient Babylonians, and the god Nārāyana of Brahmanical mythology who had their habitation in the water, the Genesis god also had his habitation on the water. The enslaved Hebrews during their sojourn in Egypt had no conception of the Genesis god, they worshipped the calf god of the Egyptians. Under the leadership of the

emigrant agent, Moses, when the Hebrews left Egypt in search of pastures new, they were made to believe in and accept the Horeb deity, who had his habitation in the back side of the desert of Horeb (Exodus 3.1). It is to be understood that the Hebrews were a nomadic people, engaged in cattle keeping during their sojourn in Egypt (Genesis 46.34). They were an abomination to the Egyptians.

The book of Genesis is a composite structure of Babylonian, Chaldean and Egyptian myths. The Chaldean myth gave an account of the aquatic god, the Babylonian myth gave an account of an agricultural god, and the Egyptian myth makes god as creating man out of the dust of ground. Thousands of years before the Hebrews became an organized community Babylon, Assyria, Egypt, and Crete were seats of ancient civilizations. Like the primitive races of ancient India, the Babylonians also had a very ancient cosmogony. The ancient Egyptians 8000 years ago had a cultural civilization. Herodotus, born in Asia Minor, had left an account of his travels in Egypt, Persia and Babylon, but made no mention of the Hebrew people.

Twenty five centuries ago Europe was an unknown land to the civilized Greeks. The Athenians recognized no people as civilized who did not talk their language. To Demosthenes Philip of Macedon appeared as a barbarian. To the ancient Romans the present European nations appeared the same. The Goths, Vandals, Britons in the Roman period had no civilization, and they were recognized by the Romans as barbarians.

It is interesting to trace the evolution of the Genesis deity from the very origin of his birth. He became a popular deity after the birth of Jesus. Previous to that occurrence he was only a tribal god.

In the first chapter of Genesis the Bible deity appears in the role of a water god, and also as a collaborateur of a creating god. In the second chapter he appears in the form of an agricultural god having his habitation on Mesopotamian soil. The mud myth is evidently a borrowing from the Egyptian quarry.

The Satan myth is a borrowing from ancient Mithraism. The creation myth is common to most primitive races, and today among the primitive tribes in Africa, the creator myth is accepted. The Brahmans also believed in a creator. Some scholars are of opinion that the Brahmanical gods are of Hittite origin, and vice versa. The deluge myth is to be found in both Babylonian and Brahmanical traditions. The Hebrews during their seventy years of captivity intermarried with the Babylonians, and the children born had learnt the folk lore stories of the Babylonians. After the Hebrews returned to Jerusalem they began to write history. From a narrow minded, stiffnecked, stubborn, people who were always giving trouble to the Exodus deity, they became a consolidated race. The destruction of Jerusalem by Nebuchadnessar caused the Hebrews to scatter all over the Nile valley. (Jeremiah 44.) In the manifesto issued to the Hebrews by the deity of Zion through Jeremiah, he ordered the Hebrews to intermarry with the Babylonians (Jeremiah 29.4).

The genesis deity found that his creation was not pleasing in his sight, and "it repented the Lord that he made man on the earth, and it grieved him at his heart." Precisely the words of the folklore story teller. The folklore stories of one age become the foundations of religious beliefs of later races. Here the deity is represented as a personality with a heart. The sixth chapter of Genesis is a beautiful folklore story showing at that time long ago, how people in the Euphrates valley cogitated about the origin of the world and man.

The story teller continues: it came to pass in the six hundredth and first year the waters were dried up.

The repented deity after he had smelled the sweet savour of roast fowl was pleased, and in a pleasant mood said: I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. (Gen 8.21). Had the deity after this psychological reasoning,

not interfered with man in his petty affairs, the world would have gone better.

The story teller than began to tell about the migration of tribes, and how languages arose. To him the people outside the Noah family appeared as Gentiles. He says the Gentiles divided in their lands ; every one after his tongue (chap 10,5). He also says that the sons of Ham spoke in their own tongues (verses 20 & 31.)

The versifier of the 11th chapter tells another story. He says "the whole earth was of one language and of one speech." We see the crude anthropological explanation of the writer about the growth of language. He was an ancient Max Muller, the writer of chapter 11 of the Genesis story.

The book of Genesis is instructive as it gives the stories of the creation that were current in the Nile and Euphrates valleys.

The book of Exodus gives the historic origin of the Hebrews dwelling in the land of Goshen. They were a tribe of cut throats and their deity was an unprincipled Thug. The deity massacred the Egyptian first born, and he taught the Hebrews the art of stealing. Ex. 3.22. The story of Moses's wife using a stone implement to cut off the foreskin of her son to appease the bloody deity carries us to the stone age of geology.

The god of Bethel takes a new name and calls himself JHVH. He was first known to Moses under the name of I AM THAT I AM. In the Books of the Upanishad the Brahman calls himself I AM THAT.

We were told that the Hebrews were hewers of wood and yet we find that they had come out of Egypt "by their armies." Ex. 12, 51.

The deity camouflaged the people by bringing them in a round about way. Ex. 3,17.

The sabbath was first instituted in the wilderness by Moses without having any reference to the creation theory. Ex. 16.26.

The Horeb deity appears in the role of a war god, declaring that he will have war with Amalek from generation to generation. Ex. 18.16.

The law giver Moses is advised to adopt a better procedure by his father in law. Ex. 18.17.

Jehovah had his habitation in thick darkness Ex., 20.21.

Jehovah legalises concubinage and slavery, Ex. 21. He tells the people not to revile the gods. Ex. 22.28. In the next chapter he tells the people to break down the images. 23.24. From chapter 25 to 31 the inventory of ritualistic vessels and other things show that these chapters were interpolated after the Hebrews had established themselves outside the wilderness. Chapter 32 shows that trouble had commenced, and the people were in a mood to rebel. Aaron joins the people in their idolatry. The deity is waxed with wrath, and Moses reasons with him to have him appeased, and remonstrates with the deity: Turn from thy fierce wrath and repent of this evil against thy people. Ch. 32.12.

And the Lord repented of the evil. 32.14.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. Ex. 33.11.

Contra. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen. Ex. 33.23.

In the renewal of tables whereon the commandments were written, there is no mention of the creation of the world, and of the deity resting on the seventh day. The words are: Six days thou shalt work, but on the seventh day thou shalt rest. Ex. 34.21. Ex. 35.2.

It is gruesome reading in chap 26 of Leviticus. The deity appears to be a kind of leviathan of monstrous cruelty. A recipe of African bush doctorism is to be found in Numbers ch. 5 21.

In anger the deity plagues the people. Num. 11. The people tired of the doings of the deity resolves to return to Egypt. In anger the deity thinks of destroying the people, and Moses tells him that the Egyptians would spread the report that the Lord brought the people and that as he could not manage them, he had them killed. The argument had effect, and his anger was made to subside. Num. 14. The deity was

fond of wine. Num. 15.7. In anger he had 250 men consumed by the fire that came out of him. Num. 16.35. He sent a plague and killed 14,000. Num. 16.49. The Hebrews rebel in the wilderness. Num. 20.5. The Hebrews worshipped a serpent totem, and wars were conducted according to the book of the wars of the Lord. Num. 21, 9, 14. The people forsaking Jehovah went after the gods of Moab. In anger he killed 24,000. Num. 25. The deity wanted wine and flesh. Num. 28.7. The bill of fare is given in Num. 29. The deity by his atrocities showed the way for future generations to use the mailed fist, and to give no quarters. The ex-kaiser William was a true disciple of his "old God." Num. 31. In anger the deity had the Hebrews to wander in the wilderness for 40 years. Num. 32.13. The ethics of cruelty in war is given in Numbers. 33.52. For forty years the Hebrews dwelt in Mount Horeb. Deut. 1.6. The deity hardens the heart of people before he wants them destroyed. Deut. 2.30. The cruelty of the Hebrews is seen in Deut. 3.6.

The Deuternomic version of the ten commandments is different from that of the Exodus version. The former makes no mention of his being creator. Deut. 5.14. Jehovah is the tribal god of the Hebrews, and is jealous of other gods. Deut. 6.14. Give no quarters was strictly followed by the Hebrews. Deut. 7.2. The rebellious nature of the stiffnecked Hebrews. Deut. 9. The monstrous cruelties committed by the Christian adventurerees throughout the world are in accordance with their ethics as given in Deut. 12. Kill, destroy, burn: these were the shibboleths of the Hebrews. Deut. 13. Eat, drink, wine, be merry. Deut. 14.26. Cruelty in excelsis. Deut. 20.16.

In an isolated verse the old law of the ten commandments is repealed. This new law, if properly understood precludes the necessity of a vicarious saviour to save men because of the fall of old Adam. In fact nowhere in the Old Testament is any mention made of the fall of Adam. The Horeb deity seems to be quite ignorant of the creation story. He is the God who brought the children of Israel out of the land of Egypt. This is

his only claim for the gratitude that he expects of the Hebrews. Deut. 24.16. In Jeramiah the deity gave a new covenant repealing the old commandment. Jeramiah 31.31.

The ancestor of the Hebrews was a Syrian. Deut. 26.5. The deity of the Hebrews had his altar made of stone, in the making of which no iron tool was to be used: Deut. 27.5.

The Hebrews were divided into two camps, one camp were to be occupied by Simeon, Levi Judah, Issachar, Joseph and Benjamin, the other camp by Reuben, Gad, Asher, Zabulon, Dan and Naphtali. The former were to bless the people, the latter to curse. Deut. 27.12. 'Jehovah had enjoined cannibalism. Deut. 28.53. Jehovah tells sorrowfully that after the death of Moses, he will be forsaken by the Hebrews, and they will go a whoring after other gods. Deut. 31.16. The ferociousness of the deity is shown in chap. 32 of Deut. He repents. The generation of Hebrews that came from Egypt after forty years' wandering is dead, and a new generation is born. The old generation was consumed by Jehovah because they were disobedient. Joshua 5.6. The Hebrews continue to worship strange gods. Joshua. 24.23. Jehovah could not drive out the inhabitants of the valley because they had chariots of iron. Judges 1.19. Jehovah again repents. Judges 2, 18. The Hebrews intermarry with other tribes in Canaan, and worship their gods. Judges 3.6. Jehovah sold the Hebrews to slavery. Judges 4. The Hebrews go whoring after other gods. Judges 8.33. Jehovah sends an evil spirit. Judges 9.23. Jehovah's soul is grieved for the misery of Israel. Judges 10.16. Jehovah smote the Benjamites and killed 25,000. Judges 20.35. The Hebrews reject Jehovah's advice. 1 Samuel, 8.7. There were no iron smiths among the Hebrews. 1 Sam. 13.19. The Hebrews a bestial people 1 Sam. 14.32. Jehovah repents that he made Saul king. 1 Sam. 15.11. Jehovah sends an evil spirit. 1 Sam. 16.14.

The nomadic nature of Jehovah living in a tent. II Sam. 8.6. The good Lord says I will take thy wives and give them unto thy neighbour, and he shall lie with thy wives in the

sight of this sun. II Sam. 12, 11. The Lord repented him of the evil. II Sam. 24, 16. For 480 years Jehovah lived in darkness I Kin 6 & 8, 12. Solomon forsakes Jehovah I Kin 11, 6. Israel forsake Jehovah and begin worshipping calves I Kin 12, 32. Jehovah the chief of lying spirits I Kin 22, 19, 23. Jehovah repents. Jer. 26, 3, 13, 19. Jehovah recommends cannibalism. Jer. 19, 9. Jehovah says I am weary with repenting Jer. 15, 6.

REVIEW.

DECLINE AND FALL OF THE HINDUS.—By S. C. Mookerjee, Bar-at-Law. (Thacker Spink & Co., Calcutta. Price Re. 1.)

Gibbon wrote his monumental work on the Decline and Fall of Rome which immortalized him. Therein you have a picture of the Roman people depicted, and the causes that led to their decline, and the part Christianity played in accelerating the downfall of the Roman empire, on whose tottering foundations were built the superstructure of the Roman form of Pauline Christianity. Christianity under the Popes wrought havoc on the classical fields of Egypt, Greece and Rome. The bishops of the East and the West fought against each other, anathematized each other, and destroyed each other to uphold their superstitious dogmas about the trinity. It is a wonderful work the Decline and Fall of Rome, and every English speaking Hindu and Buddhist should make it a duty to read the three volumes. Christianity was born among the helots and the unlearned. It had no philosophy, no science to offer to the world. It only offered to a helot world suffering from a diseased personality, the kingdom of god. The Christianity of Jesus was swallowed up by the illusionary religion of Paul, and later on by the Mariolatry of selfish popes, which was debasing and unprogressive. After sixteen centuries of Christianity what do we to-day see in Europe? A debasing, monstrous selfishness, mammonism of the most abominable kind, militarism of the most diabolical kind, diplomacy of the extreme Michiavellian

kind, sensualism more refined than in the declining days of Roman society, and the intolerable spirit of aggressiveness making life on earth a hell, and war between labour and capital. These are the gifts that Roman christianity bequeathed to posterity.

In the work under review Mr. Mookerjee shows the causes of the decline of Hindus, and he attributes it to the selfishness of the Brahman hierarchy. He says :—

The social balance was thus upset, and the Brahman, left without a rival and a competitor, grew arrogant and selfish, licentious and vicious, and he fell. With his fall the fabric of society he built up in ancient India fell also. The fall of the Brahman, the spiritual guide and guru of the race, is but another name for the fall of the Hindus. . . . Too much adulation, far too much prostration at their lotos feet on the part of all other elements of society, the accumulation in their hands of too much irresponsible power in the form of monopoly, their highly privileged position in the eye of the law as laid down in Manu and immunity from punishment, all these contributed to spoil India's Lords spiritual—the Brahmins—by generating selfishness and licentiousness in them. They went on increasing their worldly sway, but failed to exact from those heterogeneous masses who came in contact with them, the degree of culture which should have really disciplined, refined, educated, broadened, elevated and consolidated them. To maintain their own supremacy, they encouraged division amongst the ranks, who for want of education for untold centuries, became fossil-like, inert, dumb. . . . Talk of "Maiden Tribute in Modern Babylon" in London ! in Paris ! in New York ! Hundred times no I say. There the He beast is more human and civilized, however rotten he may really be under the European

and American standard of decency. I declare without fear, that "modern Babylon" is the Hindu-India of to-day, where Maidens are daily sacrificed under the veneer of religion-matrimonial sanction as rigidly cold and inhuman in its cruelty as it can possibly be conceived."

He says of Buddhism:—

Buddhism, be it noted, sprang from the bosom of Brahmanism and was based upon the latter's philosophic doctrines. It was a Protestant movement for reform from within—a reform which sought to let in the warm blood of love and charity, humanity, and righteousness into a society whose arteries had become ossified, rigid and callous under the weight and pressure of the Brahmanic misrule. . . . And to-day, standing as we do on a shelterless deck of a helmless bark, enduring the boisterous winds of the strong greedy, meaty, rummy and beery culture of the materialistic civilization of the West daubed and tarnished and roped in, as degenerates, if there be any room to hide our faces in mental shame and agony for protection and refuge, it would be still in that all-merciful, all-loving bosom of the greatest, loftiest, the most spiritually minded Asiatic in whom all China, Japan, Corea, Siam, Cambodia, Burma, Ceylon, Tibet, and last but not the least his own motherland, India, are one.

Mr. Mookerjee in a moment of lofty inspiration began the thesis, and we have the fruit of his labours in the *Decline and Fall of the Hindus*. We cordially and heartily recommend the work to all English-speaking Buddhists throughout the world.

SRI DHARMARAJIKA VIHARA.

New India writes an account of the striking ceremonial which accompanied the transfer of a sacred relic of the Lord Gautama Buddha from the custody of the Government of India to that of the Mahabodhi Society.

"Many centuries have passed since Calcutta witnessed a great procession of the Sangha, and Buddhists came from China, Japan, Tibet, Burma and Ceylon, monks, lamas, laymen, women and children. The Governor of Bengal was very sympathetic and reverent in demeanour, and his speech was listened to with much interest. It was a great day for the Angarika Dharmapala, to whose exertions the building of the Vihara was due. He was one of H. P. Blavatsky's earliest pupils, and has always regarded her with reverent love. Mrs. Annie Besant's prominent part in the ceremony was due to her position as President of the Theosophical Society, to which the Angarika has always belonged; and to the great services rendered to Buddhism by Colonel H. S. Olcott, the late President who was a devoted Buddhist."

Some of our readers will remember that when the formal gift of the relics now enshrined at the Arakan Pagoda was made to the Burmese people in the presence of the Viceroy of India in March 1910, almost by an accident Mrs. Besant was also present on the historic occasion. What she then saw has been put on record in these words, in *THE THEOSOPHIST*, in April, 1910 :—

"To the ordinary eyes it was merely a brilliant gathering—high officials of State, the Representatives of the World's mightiest Empire, the envoys of an ancient land, commital of a relic of the Founder of a Great Religion to His modern followers, a number of a gaily-dressed ladies and golden-laced officers. But to the inner eye it was the vision of a perfect life, a humanity flowering into the splendour of a Divine Man, the tenderness of an all-embracing compassion, of an utter renunciation; wave after wave of wonderful magnetism swept through the room, and all faded before the deathless radiance of a Life that once wore this dead fragment, which still rayed out the exquisite hues of its Owner's aura. A scene never to be forgotten, a fragment of heaven flung down into earth. And the actors therein all unconscious of the Presence in their midst."



H. E. Lord Ronaldshay, presenting the Sacred Relic to
Sir Ashutosh Mukerjee, Kt., President, M. B. S.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|-------|----------------------------|------|
| Vol. XXIX | APRIL | 2464. B. E. 1921. A. C. | No 4 |
|-----------|-------|----------------------------|------|

THE THRICE SACRED WESAKHA FESTIVAL.

The 2545th Anniversary of the BIRTH, the 2510th Anniversary of the SUPREME ENLIGHTENMENT, and the 2465th Anniversary of the PARINIBBANA of the all-knowing TATHAGATHA falls on the *full moon* day of May 24, 1921.

The Maha Bodhi Society will celebrate the joyous festival on the holy day at the Sri Dharma Rajika Chaitya Vihara in Calcutta in a magnificent scale.

The presence of the Body Relic of the Lord in the Chaitya Vihara is equal to the presence of the Blessed One, and the Society requests Buddhists of all countries to send donations to hold the grand feast in magnificent splendour to the Hon. Treasurer, M. B. S., 46, Baniapuker Lane, Calcutta.

By Order,

THE ANAGARIKA DHARMAPALA.

BUDDHISM'S FORWARD MOVEMENT.

Under the above heading an article has appeared in the *Literary Digest* of December 11, 1920, which we have the pleasure to reproduce in the *Maha Bodhi* for the edification of our readers. For a hundred years Buddhist Asia has listened to the shoutings of the Christian missionaries about Jehovah, Moses, Abraham, Jacob, Isaac, Joshua, Saul, David, Solomon, Ruth, Samson, Isaiah, Jeramiah, Ezekial, Daniel, Malachi, Jesus, Matthew, Mark, Luke, John, Paul, Peter ; about the mudman and ribwoman ; about Satan and Noah's ark, the deluge, and the Babel ; about an eternal hell and a crucified saviour. Millions of pounds have been expended by the muddleheaded Christians to disseminate the abominable theories concerning the creation of this earth by the Horeb deity. Until Darwin arose the dog-collared metaphysicians were able to bamboozle the idiotic people of Europe and North America, but with the growth of modern science and diffusion of knowledge among the people a change has come. Bishop Usher fooled the people by his chronological calculations that the earth was created 4,000 years before the birth of Jesus Christ, but now they no more believe Biblical calculations. The educated mind has accepted the data of astronomical calculations, and geology has helped to find out the age of the earth. One by one the walls of the Christian citadel is being demolished by the gatling guns of Science. The ecclesiastical dogmas of Augustine, and other church fathers are no more believed by the thoughtful people of the West. Christianity is now allied with corrupt, materialistic politicians and a conscienceless capitalistic class, and this trinity is now trying to exploit the conscience of Asia. The time is now come to say Hands off to the arrogant, insolent body of muddleheaded, conscienceless adventurers, who for belly's sake come to Asia to plunder and destroy. What has Christianity got to give to Asia? Jesus was an illiterate, poor Jew, of the labouring class, who went about preaching to the starving Jews of Galilee that the end of

the world was approaching, and that they must repent for the kingdom of heaven is at hand. He said that he was the son of God, and that he was to be king, and that he would send those that do not believe him to an eternal hell. He was arrested and crucified and died praying to the god not to forsake him. There is no sublime ethic in Christianity, no philosophy, no psychology, no science, no tolerance shown to others who decline to accept the dogmas, which are utterly foolish ; no way shown to a solution of the problems for the removal of pain, suffering. Medicine is taboo, and the ethics of the savage rain doctor to cure devils and diseases by the aid of spit and clay and miracle are the panacea we find in the barbaric faith that had its origin in the back waters of west Asia. Christianity in the weighty words of Wells "is an intolerable nuisance." The Cabinets of Christendom know only how to adopt methods by their secret treaties to exploit, to destroy the freedom of helpless smaller races, and to get commercial treaties signed for the diffusion of poison in the shape of opium, cocaine, morphia, alcohol and other death-producing poisons. The whole system of Christianity is utterly demoralizing, arresting the progress of the world. When it had power it arrested the progress of Europe for 16 centuries, and now that its back is broken in Europe, its agents are trying to find a way to arrest the progress of Buddhist Asia. It has allied itself with the materialistic civilization of modern science, and under its aegis is trying to dupe the illiterate masses and the youths of Buddhist Asia. The missionary is practically the agent of the diplomat, the politician, the capitalist, and the exploiting adventurous trader. The Buddhists should not delay to adopt ways and means to stop the filibustering tactics of the paid missionaries, who are paid fat salaries to preach an antiquated Semitic barbarism, rejected by the forbears of modern Asiatics. There are nearly 13,000 missionaries in Asia, and annually the Christian societies spend several million rupees to spread this poison in Buddhist countries. No Buddhist missionary does go to spread the sublime Doctrine of the Buddha to the West, the

few Japanese missionaries in the Californian slope are really working in the interest of the Japanese emigrants and settlers there. They have built a few Buddhist temples from their own money, and no effort is made to propagate the Doctrine among the white people. And yet the agents of the missionary bodies shout danger. The supreme hypocrisy, the diabolical selfishness, the arrogating insolence of these muddleheaded leviathans of sensual materialism is colossal. Buddhists wake up from your sleep, and show the stuff that you are made of and do not allow these pretenders to dominate and fool you. Scratch a Christian and you find a barbarian Jew of the seventh century before the Christian era. With the "Book of War" of the barbarian god of Horeb, these monsters of immorality, who preach bestiality, alcoholism, sensualism, materialism, and foolish theories of life, come to Buddhist countries as spies of the capitalist combines in Europe and America, to extend their trade and territories. They are serpents in human form, avoid their company, do not associate with them lest they beguile you to immoral habits of sensualism and bestiality and alcoholism. They give you an education to make you slaves of the European demonism. Beware. We have studied their religion, their manners and demoralizing customs and we therefore warn you in the words of the Lord Buddha, *nabhaje pāpake mitte*.

"Buddhism is vying with Christianity in evangelical effort throughout the world, we are warned by several Protestant journals which view with serious alarm the Buddhist anti-Christian campaign in Japan and its increasing propaganda in this country. In Japan, according to the *Nashville Christian Advocate* (Methodist), the Buddhists "have caught the spirit and adopted the methods of a branch of Christian workers." They maintain a regular Buddhist Salvation Army, "which, with tambourine and baby organ, holds meetings on the street-corners and under great emotional stress strives to make converts to Buddhism." This fact is regarded as sufficient to arouse the Christian Church to a greater activity; but "the situation becomes more alarming to us when we reflect that Buddhism is

extending its evangelistic efforts to our own shores." The result will be "that unless we convert the heathen by sending our missionaries to them, the heathen will spare no effort to convert us by sending their missionaries over here." According to figures of the United States religious census for 1916, as noted by *The Continent* (Presbyterian), there are 12 Buddhist temples, with 34 priests and 5,639 members, in the United States. These statistics include one Shinto temple, with its members. Colorado has one temple, with 911 reported members, while the others are found in California. Methods of Christian organizations have been adopted, we are told, and the Buddhist authorities are not only actively engaged in propagating their faith among the Orientals in this country, but are also making an attempt to reach the white people. The religion is proving to be "wonderfully pliable," remarks *The Christian Observer* (Presbyterian), and it warns us:

"It is active in Asia as never before. It feels the menace of Christianity, and thus it has adopted from it whatever it found of use. It has its missions and missionaries and revivals and Y. M. B. A. and Y. W. B. A., even a Salvation Army.

"Its opposition to Christianity is active and subtle and it avails itself of every possible opportunity and means to foster this spirit of opposition. It dominates the schools of Japan and China, and has learned the lesson of the impressionability of little children, and therefore gathers them for instruction as we do in our Sunday-schools. The great missionary struggle is only fairly begun. We know what the end must be, but between the attainment of this ideal and the present there lie long leagues of hard-fought battle-ground. There never was such a call to foreign missionary work as we hear to-day."

The Literary Digest.

THE STUDY OF BUDDHA'S PSYCHOLOGY OF THE DIVINE.

Buddhism is an absolute science of psychology. The supremely great Teacher gave to the world a science that was intended for the gods. The Gods in heavens have no physical bodies, they do not eat solid food, they have only mental enjoyment, whatever they think of they create instantaneously. The Brahma gods of the abhassara brahma loka exist; their food being joy (piti). The science that was intended for the education of the divine beings in the Tavatimsa heaven, the Buddha taught to His chief disciple, Sāriputra, at the Monosila tala lake in the Himalaya mountain; and the great Sāriputra taught the doctrine to five hundred specially selected disciples, who became the repository of the Abhidhamma psychology. The Abhidhamma is called the paramattha dhamma, in Sanskrit paramārtha dharma, because of its transcendental sublimity. The popular doctrine contained in the Sutta pitaka is called vohāra dhamma, in sanskrit vyavahāra dharma.

The abhidharma psychology deals on chitta, chetasika, rupa, nibbāna. It does not deal on animistic metaphysic, or muddleheaded creators, or crucified saviours. There are seven books in the Abhidhamma pitaka, viz. dhamma sangani, puggalapannatti, dhātukathā, yamaka, vibhanga, patthāna, and kathāvatthu. The last dealing on the contradictions of animistic metaphysics. The book of patthāna deals on the 24 categories of the great Law of Cause and Effect in their most complex variations. It is a wonderfully fascinating exposition of the labyrinthian operations of the mental processes of the human mind. To study the patthana is like swimming in the vast ocean of Truth full of surging thought-waves.

The Pali text alone is insufficient to comprehend the wonderful doctrine, and the help of the commentaries is essentially necessary. The commentaries are atthasalini, sammohavinodini, and pancamaha pakarana. It is after studying the

commentaries that one is able to realize the marvellous nature of the human consciousness. Compared to the teachings in the abhidhamma other religions of animistic origin appear childish. The abhidhamma is like the ocean, and popular religions look like muddy lakes.

The Tathagata brought from heaven to earth the food of the gods for the happiness of thinking men and women. The ancient fables of heroes bringing fire from heaven were the anticipations of a reality to come, which was fulfilled in the appearance of the supremely wise Teacher. Sensuous enjoyments in the physical plane is like rolling a hoggish body in a pool of putrifying water. The more sensuous the pleasure the greater the muddiness in the mind.

The mind of man is always active in thinking of something. The eyes are closed, there is no sound to be heard, there is nothing brought to his tongue to taste, and no smell, and yet the mind begins to work. Some recollection comes to the mind, and in the apperceptive stage it continues to move from one object to another, like the monkey jumping from one branch to another. The unending films of sensations, perceptions, apperceptions, volitions, cognitions, experiences of former sensations, recollections of past perceptions, creations of objects are the pictures that appear before the mind's eye. Experiences of the past, forgotten for long periods, recollections of scenes witnessed, words spoken years back appear in an unbroken scene, producing either pain or pleasure.

To understand the manifold potentialities of the human mind one should make the effort to study the abhidhamma, and to understand the abhidhamma a knowledge of Pali is absolutely necessary. It is in the Māgadhi language that the Tathagata Buddha gave his discourses. He spoke in the language of the people, and He did not want that His discourses should be translated into Sanskrit. The words *saṅkhya niruttigā* meant that they should be in the language that Buddha used, not in translations. The sweetness of the Buddha's

words is unappreciated by the ignorant who had never read the Pali texts.

The Buddha, the compassionate Lord, who showed kindness to all alike, teaching the Bhikkhus not even to break a twig, or pluck a flower because of the *ekindriya jivi*, anticipated the discovery of Sir Jagadis Bose, and taught a psychology of plant life which is still in its infancy. The fructifying energy of the human consciousness is wasted in foolish sports, pageants, barbaric dress, and splendour. The mind is left naked, hungry, and neglected, and the precious time is utterly wasted in vulgar studies.

Europe is still under the incubus of barbaric Semitic animism, its outward splendour is due to the efforts of materialistic scientists, whose discoveries have given the European people energy to harness the forces of nature for the enjoyment of physical pleasures which are the sublimations of barbaric sensuality. The Red Indians decorated their heads with the plumes of birds, and to-day the helmets of the military are decorated with feathers, the savage hunted with his bow and arrow, the European makes use of the rifle.

The people of Europe are emerging from intellectual barbarism which belongs to an animistic period. They love to kill, destroy, torture, commit acts of vandalism, enfeeble races by giving poisons in the shape of opium, morphia, cocaine, alcohol, spirits etc. The moralist of Europe is afraid of the theologian; and the capitalist is following the slave dealing trade in keeping the labouring class in poverty. If these dunderheads could be made to see that man is not a mass of matter inhabited by a material soul that props out like a jack-in-the box great will be their enlightenment.

Religion is not to be found in the palaces of materialistic archbishops and in papal courts. These princes of the church live in barbaric splendour like temporal sovereigns, and the idea of religion has no place in their consciousness. They live and die in the *kamāvachara* plane and after death continue to exist in a stagnant state for long periods. A religion that has no

psychology is a vulgar materialism, it exists with a veneer of metaphysic based on theological dogmas of the debasing kind, to destroy the progressive activities of psychological science. When men begin to think theology goes into oblivion, and the trade of the priest is gone. The priest class like the military class does not like to give up their sensual pleasures. They drink wine, eat beef, pork, the flesh of dead animals, they marry and procreate, earn money, enjoy life, and like sensual laymen the priest class clings to their inheritance. Jesus lived the beggar's life, but his European followers live in the opposite way. He condemned riches, but his followers condemn poverty. Jesus extolled meekness but his followers condemn meekness. Jesus followed God, but his followers go after Mammon.

PARATOCHA GHOSO YO NISO CHA MANASIKARO.

An important pronouncement was made by the Blessed One when He used the words "Paratocha ghoso yoniso cha manasikāro sammāditthi; paratocha ghoso ayoniso cha manasikāro micchādītthi, which mean that men are guided by the words that they hear, which when uttered by thoughtful people makes the people to think and adopt the right path, and the sound when made by vicious people mislead the people and lead them into the path of error. When the Blessed One began His mission of teaching the people of the Gangetic valley He found that there were wandering ascetics each one making the boastful noise that what he says is true the rest were all wrong. The gullible people are led by the noise, and he who makes the loudest noise gets a hearing. What is the remedy? We have to-day the experiencing of the fact in the advertisements of the different manufacturing firms of patent medicines. The man who invented the phrase "worth guinea a box" made his pile by the advertisement that he published in the newspapers. The pill was put in the market, and the

inventor never tasted it, and never used it when he fell ill, but he continued advertising the supremacy of his pill, and millions of people read the advertisement, and bought the box which to them psychologically was worth a guinea. Similarly the firm that advertises the brand of soap paying annually thousands of pounds sterling for one picture which draws the attention of the man in the street to the excellency of the tablet of soap that bears the trade mark. The different brands of whiskies are advertised in the papers, and the firm that advertises most gets a larger sale of its brand. The first thing that attracts the eye of the passenger at Port Said is the huge advertisement of the firm of whisky dealers. In the United States they have the science of advertising, and University professors deliver lectures on the psychology of advertising.

Religious leaders of the Bedouin type advertised their religious goods by drawing the attention of the gullible to the eternal hell that awaited the man who did not listen to his preaching. Some leaders not contented with the mere assertion of a future hell of fire and brimstone thought it would be better if it is accentuated with the threat that if he does not believe what he says he would use the sword. That had an immediate effect, and thousands had to accept the sensual religion through fear. The people of India in the ancient days had their religious Summer schools in wooded parks, where people came to listen to the religious demagogues, and each preacher denounced the other, which had the effect of making the people sceptical. In festive seasons the kings of India proclaimed that religious tournaments will be held and called upon the preachers all to come and present their respective articles of belief. Religions were tolerated, and never did India witness such scenes as the Massacre of Huguenots or the Smithfield fires where religious leaders were burned to death. In the time of the Buddha the Queen of Kosala had presented a Park with Halls for the use of the religious ascetics of different sects, which was called the "Ekasālā." In the Appannaka sutta Commentary the description of a Summer school is given in the

which different sectarian teachers took part day after day. On the closing day the Buddha came and the people all assembled to hear the Blessed One, and He preached not a new belief, but advised the people to analyse the utterances of each preacher and accept that which is in harmony with reason and the law of Cause and Effect. That which does not give pain, and does not injure anybody, and causes no disturbance, and brings forth good fruit, that may be accepted, and the opposite rejected.

In these days of unscrupulous advertising with hideous and unaesthetic advertisements with Johnny Walkers and Michelin tyres and Dewar's Whisky the people have a right to demand to leave them alone and not molest them with nauseating advertisements. But the people get what they desire, and until a protest is made the nuisance will continue on.

The scientific associations of America and Europe have a right to popularise their pronouncements and not allow the Bedouin ministers with the dog-collars to hoodwink the gullible public with the folklore stories of the Euphrates Valley. If the Science associations would advertise their goods prominently as the sectarian theologians do, the world would gain much and be benefitted greatly. Science is materialistic, and has not the tricks of the magician to hoodwink the public by spiritual camouflage. The British Association of Science held last year had one paper read by a clergyman who said that the Old Testament stories were myths. Being a minister of the established church of England he dares not speak the whole truth. The Rationalist Press Association is doing a little work in bombarding the citadels of superstition; but not being financially strong they are unable to carry on a propaganda in a large scale. The Mesopotamian Folklore Company presided by the popes and archbishops has an enormous fund to carry on the campaign of camouflage, and there is no way to stop their raids, except by a counter bombardment. The only religion that can do this is Buddhism, but the difficulty is to find the soldiers to manipulate the machine guns. The material is there in abundance but not

the trained soldiers to expose the myths of the Bedouin Bush doctors of the Sinai Wilderness.

Buddhism is science and a psychical psychology, not an agnosticism nor a nihilism. The creed of Islam is unfit for the civilized European, unless he wishes to be a polygamist and adopt the cult of circumcision. Christianity is unscientific, has no psychology, and its ethics were intended for a people inhabiting the backwaters of Palestine. The time is come for the Buddhists to follow the advice of the Blessed One contained in the words which form the headlines of the present article. If the Buddhists don't wake up and roar the lion's roar, the Jumbukas will make their jackal cry.

"Arabhatha nikkhamatha yunjatha Buddhasāsane; Dhunātha machchusenam nalāgāram va kunjaro."

THE EVOLUTION OF CRIME.

Has any Religion formulated an earthly scheme based on realities for the happiness of humanity? The civilizations of Egypt, Greece, Assyria, Babylon, Persia were killed by the forces of disorder and brigandage. As soon as the ecclesiastics obtained power three hundred years after the death of the founder of Christianity, they began a campaign of destruction which had no parallel in the history of Asia. Egyptian civilization was destroyed root and branch, the schools of the Neoplatonists were closed, the Roman temples were all converted for Christian use, Roman festivals were abolished, and a new political power based on theology came into existence. The foundations of this new force was the crude Jewish law of Moses which was promulgated for a tribe of stiffnecked barbarous Bedouin brigands of the Arabian wilderness. All that was beautiful, homogenous, aesthetic, went down, and a new crude dogmatic, blood curdling unmoral civilization founded on the lucubrations of morbid, selfish, theologians came into existence.

Socrates, Plato, Democritus, Hereclitus, were great thinkers before whom the church fathers of theology appeared as fire-flies before a big burning fire. Science, arts, architecture of a thousand years of culture went down and darkness followed which continued for many centuries. Roman catholic christianity was a miasma that poisoned the European world until the birth of the Protestant form of christianity. Catholic religion was a composite superstition with saintworship, Mariolatry, infallibility, papal vicegerency etc. The new creed of Protestantism was a rabid iconoclasm, its only fetish being the code of morals intended for the barbarous Hebrew tribes of the wilderness of Sinai.

The legacy of Christianity to the world is destruction, bestiality and alcoholism. Cortez, Pizarro, and the filibustering pirates of Spain and Portugal; Drake, Frobisher etc. of the Elizabethan period, master pirates who robbed the Spanish and Portuguese pirates; Clive, the yokel, who committed suicide led by remorse of the evils that he had done, Rhodes the founder of the South African British Empire, Duff and Clifford these were all adventurers of the brigand type. In the ancient days in India kings fought with kings, and the armies were led by kings, but the empire builders of modern times were adventurers who had no place to lay their heads on in their own native land.

Islam extended its power by means of the sword. The founder of the creed had no education, was absolutely poor, and began life as a servant, and yet the creed that he preached was taken up by the brigands of Medina and the lust of plunder made them heroes, and the unoffending tribes fell before their onslaughts. They began life in mudhuts and ended their career in palaces. Wherever they went ancient culture and civilizations went down with a crash. It was one long campaign of destruction which began in Medina and ended in the founding of a vast empire of lust and cruelty. The Bagdad empire helped to enlighten the people a little by having the ancient text books of civilized races translated into Arabic; but on the whole the loss:

to Aryan civilization is incalculable, brought on by the vandalism of the Arab hordes that entered India.

The cause of all this destruction may be traced to the spirit of covetousness. The pirates of Spain and Portugal pillaged the lands in the distant seas in the fifteenth century. They were poor, and yet full of the spirit of adventure, and had no idea of the existence of the spirit of Righteousness. The Protestant pirates had their Old Testament, and the Catholic pirates received the sanction and the blessing of the pope, dividing the world between Portugal and Spain, all the countries discovered in the West to go to Spain, and the countries to the East to go to Portugal.

In the eastern seas battles were fought between Arabs and the Portuguese, and the latter won, and thence forward the produce of the east was carried on the Portuguese sailing vessels to Europe. The pirates of Spain went to Mexico, Brazil, Peru and plundered the native races, and the pillage was brought to Spain. Then entered the Dutch and began trading with the American Indians in the west, and in the east traded with the people of Ceylon, West India, Siam, China, Java, etc. The Spaniards destroyed completely the ancient races and their civilization in South and Central America; the Portuguese began their work of destruction in Ceylon and Japan. The far seeing statesmen of Japan found that the Portuguese were conspiring to destroy Japanese independence, and at the right moment had the conspiracy nipped in the bud. That was the right thing that the Japanese patriots did. Had they connived and allowed the Portuguese to destroy Japanese independence with the help of Japanese converts the world would have lost the aesthetic civilization of Japan. The alien missionaries who enter Asiatic countries are political spies, their one object underlying the scheme of conversion is to destroy the independence of the Native power. Only Japan learnt this secret and thereby escaped. Other Asiatic kingdoms succumbed to the treachery of alien advisers.

The East India company came to trade with the East Indies,

and by bribery and corrupt methods managed to win the political leaders under Muhammadan rule. The early history of the East India company is a record of political chicanery, fraud and immorality. The history of the corrupt methods employed by the traders has yet to be written. India was never conquered. The Madrasi low caste mercenaries employed and trained by the East India company helped the latter to conquer Madras and South India; then with the help of the Telegu and Tamil mercenaries Bengal was subjugated aided by the traitors in Bengal. Indian mercenaries conquered India for the East India Company. The wealth of India was the object of plunder to the invaders. Why does man steal? All social crimes may be traced to poverty. The educated man who had enough to eat and to maintain his family does not think of committing theft. Why does a man become a thief? The answer is poverty? Can poverty be removed? Yes by means of agriculture and industries, and the moral status of man improved by moral education. The Western pirates had no morality to guide their unmoral consciousness. Their code of morals was founded on the ethics of Hebrew brigandage. The Hebrews began their career by plunder and bloodshed under the leadership of JHVH and Moses. The chapters of Exodus, Numbers, Deuteronomy, Joshua is a black record of plunder and destruction.

In the Chakkavatti sutta, Digha nikāya the Blessed Tathāgata traced the evolution of crime to the source and found that the chief cause was poverty, and poverty was brought on by ignorance, illiteracy and indolence. Therefore the ancient kings developed industries, agriculture, arts, and gave the people means to earn their livelihood. The kings appointed teachers to teach morality to the people, and they taught the following principles of morality and social ethics :—

Do not kill

Do not steal

Do not commit adultery

Do not speak falsehood

Do not use intoxicants

Take care of parents

Take care of wife, children, servants, friends and relatives.

Honour and maintain the Sramanas and Brahmanas.

Be loyal and pay taxes to the king so long as he is just.

Learn Arts, Sciences, Industries, Trade, etc. and work for the welfare of the people.

The Buddha in two suttas, the Aggañña and the Chakkavatti—in the Digha Nikāya discoursed on the evolution of ethics, the evolution of biology, and made the people to think and not accept the dogmas of the creationists. Man that cannot think is insane. The chief strength of man lies in his power to think from cause to effect. The chief strength of man lies in his power to think independently, in accordance with the Spirit of Truth. The unmoral trader, the butcher, the bureaucratic servant are all slaves of Evil and Ignorance.

THE PROPAGATION OF BUDDHISM IN INDIA.

The *Indian Daily News* (Calcutta) of March 9th 1920, says :—The “Mahabodhi and the United Buddhist World,” as the name implies, is the organ of the local Mahabodhi Society and as such is essentially a propagandist journal. The articles relate to some phase or rather of the religion of Gautama Buddha. It is almost dead in India but if Mr. Dharmapala carries on propaganda work as vigorously as he has been doing now he will greatly help in rehabilitating Buddhism in the land of its birth.”

The India of to-day needs the Doctrine of the Blessed One. The religions that exist to-day in India are strictly speaking alien. The theory that is put forward by certain scholars is that the Brahmins came from a distant land to India. If this theory is established then Brahmanism is an alien religion. Some say that the gods now worshipped in India were of Mesopotamian origin and were introduced to India by the Brahman priests. Whatever may be the theory the fact is that Brahmanism is only

for the Brahman tribes represented by the patriarchal Rishis, Vamadeva, Visvamitra, Vasishtha, Bhṛigu, Angirasa, Bharadvaja, Kasyapa, etc. The three Vedas were only for the descendants of Rishis, and not for the other castes. But the Kshatriyas did not care for the Vedas nor for the Brahmins as we read in the utterances of Sree Krishna when preaching to Arjuna. The kshatriya dharma was to kill without distinction to gain power. The Vedas were held in poor esteem by Sree Krishna, who said Flowery speech is uttered by the foolish in the letter of the Vedas, O Partha, saying: "There is naught but this". Again he says "The Vedas deal with the three attributes; be thou above these three attributes; all the Vedas are as useful to an enlightened Brahmana as is a tank in a place covered all over with water. "Bhagavat Gita", discourse II.

The Vedas are not for the Vaishya nor for the Sudras. The Kshatriyas had their own sacred esoteric philosophy which was not imparted to the Brahmins. In the Upanishads King Janaka says that this doctrine was never taught to the Brahmins before. What does this mean?

The seven tribes of Brahmins had the monopoly of the Vedas, the Kshatriyas did not care for the Vedas, the Vaishyas followed any teacher who could impart spiritual instructions; but the Sudra class and the lower castes had no means to obtain salvation. The Brahmins did not admit them into their circle; the Kshatriya princes enlisted them in their fighting forces.

Krishna preached a suicidal philosophy of war as the best for the Kshatriyas and induced the Kauravas and the Pandavas to fight. The result was that both princely houses were exterminated, and Krishna seeing the utter destruction as the result of his action, left his home and become an ascetic. In the forest he was by accident shot by a hunter and killed.

The Kshatriyas and the Brahmins are a minority compared to the teeming millions of the agricultural and the industrial classes. The labouring classes really form the backbone of India. Of the three hundred millions of the people of India, 70 millions are Muhammadans, and thirty millions form the

Brahmans and Kshatriyas. The remaining 200 millions belong to the agricultural and industrial castes. The Brahmans had their own doctrine, the Kshatriyas thought only of power, and the wealth producing class had no religion. The all embracing compassion of Buddha prompted Him to open the Door of Immortality to all and He called upon all to follow Truth who had faith in a future life. The millions flocked round His banner of Love and Action. He taught them the essentials of religion, namely Charity, Moral Conduct. Heavenly Happiness, the evils of sensual pleasures, the happiness of renunciation. To the few He expounded the Four Truths with the Noble eightfold Path. To elevate the teeming millions was greater and more meritorious than engaged in hostile operations against the Brahmans. The Buddha had never spoken against the Vedas, and never condemned the good Brahman; but what He did condemn was the erroneous interpretation of the lofty term Brahmana. He said that it is the good actions that maketh a Brahman, not mere rank. Wealth and noble rank were to the worldly minded supreme; but to the Buddha, the chief of Men, Truth, Selflessness, Morality, absence of Pride, universal love were of higher value than rank and wealth.

The industrial and agricultural classes rallied round the banner of the Blessed One, and India reached the zenith of power and abundance. No alien invader came to India during the Buddhist period. There were internal political revolutions which did temporary harm to the country, but India on the whole was consolidated. The sixteen states of Greater India were united under the Banner of Buddha and the language of the Asoka Edicts was understood in all the countries of Greater India. The Brahman law givers during the Buddhist period never would have dared to compile law codes extolling the Brahmans to the heights of divinity. The Assalāyana sutta, Madhura sutta, Vāsettha sutta, Ambattha Aggañña sutta, Chakkavatti sutta, Sonadanda sutta of the Digha and Majjhima nikāyas pointed out the view the Buddha held about the caste system. If these suttas were popularized

today among the Indian people the Brahmans will have a true view of Buddhism.

Brahman priestcraft, and Brahman jurisprudence triumphed for a period only. The Sudras felt the dishonour done to them. and discontent spread among the masses. The unrighteous rule of the Brahmans brought discord among the people, and when the Muhammadan invaders came to India the masses were willing to adopt the religion of Islam.

For a thousand years the two religions, Brahmanism, and Muhammadism reigned in India. Perhaps about four lakhs of Arabs composed the Muhammadan army that came to invade India, and today there are 70 millions of Indian people who follow the Arab prophet. After a thousand years of Islam and caste supremacy India has nothing show of her greatness. Moslem supremacy had left a number of royal tombs as a legacy to the people and the caste system of the Brahmans had reduced the 200 millions of the industrial class to slavery.

The people of India a thousand years ago abandoned ahimsā and welcomed the doctrine of himsā. The doctrine of mercy, compassion, brotherhood was sent to banishment and the ethics of butchery were welcomed.

The 200 millions of the industrial class of people of India can be elevated to a high degree of civilization if a movement is set on foot to teach them the noble Doctrine of the Blessed One. The charge is brought that Buddha condemned the Vedas; but as we have pointed out that work was done by Sree Krishna and by the lawgivers who prohibited reading the vedas in the presence of the Sudra. The labouring classes were prohibited from reading them. It is their amelioration that the Compassionate Lord worked for. Once the 200 millions of the industrial peasantry get a knowledge of the Noble eightfold path they will realize their power of manhood and aspire to reach the heights thereof. Hatred will disappear from the land, and in its place will come ahimsā, sanyama, dama, maitri, karunā.

After a thousand years the world has come to realize the

truth of the teachings of the Buddha that hatred should be conquered by love

the miser by gifts

the unrighteous by virtue.

the liar by truthfulness.

CHRISTIAN MISSIONARY ACTIVITY IN ASIA.

The London Missionary Society was started in 1807 to convert the Chinese into Christianity. There are 17 Lutheran Missions established in China, and also the Lutheran Synod Mission. There are in China the American Presbyterian Mission, the Methodist Mission, the Methodist Episcopal Mission of Tennessee, the Methodist Episcopal Mission of New York, the Methodist Protestant Mission, the Pentecostal Mission of U. S. A., the Pentecostal Mission of London, the Presbyterian Mission of New Zealand, and also twelve societies of the Presbyterian Mission. In 1905 there were 6164 white skin missionaries in China, and 19057 Chinese assistants. The total number of Chinese christians in 1905 was 511142. In 1916 there were 143 Protestant missionary societies engaged in the work of making proselytes, and 46 independent missionaries.

In Japan both Protestant and Roman Catholic missionaries are engaged in making converts to Christianity. There are 1703 Japanese preachers, 804 Americans, 238 English, 3 Russians, 132 Frenchmen, 23 Germans, 1 Belgian, 5 Swedes, 1 Swiss, 4 Spaniards, 2 Austrians, total 2521 Christian missionaries are employed to preach Jesus Christ.

No statistics are available about the activities of the Protestant and Catholic missionaries in Siam, Cambodia and Annam.

Next to China the next big field of Christian missionary activity is India where 7047 European missionaries are engaged in the Christian propaganda. The statistics are taken from the Encyclopaedia of Religion and Ethics. Missionary societies

began work in 1813. The income of the different societies are herein given with the number of white skins employed :

| | Annual income | No. of Missionaries |
|--|------------------|------------------------|
| Society for the Propagation of the Gospel ... | £ 250,000 | ... |
| Church Missionary Society ... | 400,000 | 1,340 |
| C. M. S. Zenana ... | 60,000 | 224 |
| English Free Churches ... | 214,000 | 294 |
| Baptist ... | 99,000 | 463 |
| Wesleyans ... | 130,000 | 392 |
| American Baptist ... | 222,885 | 701 |
| American Methodist ... | 296,506 | 1,396 |
| American Presbyterian ... | 561,142 | 1,537 |
| Lutheran ... | 68,907 | 81 |
| Bible Society ... | 90,000 | ... |
| American Bible Society ... | 200,978 | 615 |

The number of priests employed by the Catholic missions in India, Burma and Ceylon is not available. We have not been able to get the statistics of the missionary societies engaged in Ceylon. It is in Ceylon that Christian missionary work is most prolific, where the Government is most backward in educational matters, thereby giving the missionary society the impulse to start denominational schools for the conversion of Buddhist boys to the Semitic micchaditthi. In no time of the history of this beautiful island had there been so great a decline in the progress of the national religion which was established in the island 2224 years ago. In 1870 the Colonial government of Ceylon sounded the death knell of Buddhism by passing the educational act, which gave the Government power to destroy the indigenous education which had been in the hands of the Buddhist monks whose temples were dedicated to educational work. In every village there was a temple, and a school, just as it is in Burma today. It was a master stroke of diplomacy to convert the young generation to Christianity with the least expenditure of energy. The government

had not the means to establish schools all over the island, and the missionary societies were empowered to open schools. Every attempt was made to intimidate the Buddhist people that they must not have their children educated in Buddhist temples, and the monks being ignorant of political science, without showing the least opposition, retired from the educational work, which was their legitimate duty since the introduction of Buddhism into the island. Missionary schools flourished, the government passed laws punishing the people if they fail to send the children to Govt. schools, and as the temple schools were unrecognized, the Children were compelled to attend Christian schools. Through school books the faith of the children in Buddhism was destroyed. Every lesson taught was based on the Christian religion, and the tender mind of the child was weakened from his national ancestral religion. The harm done to Buddhism is incalculable. The Government on the one hand: become the vendor of opium, and liquor, and on the other hand, helped to destroy the faith of the child in the noble religion of the Buddha. The consumption of liquor continued to increase and the revenue to government increased annually, and the religion of Canaan flourished exceedingly. It is in Ceylon that, with the least expenditure of energy, Christianity has most succeeded. The boys and girls are given European and Biblical names, they are advised to wear European dress, and to follow European customs. The boys have adopted Celtic and Roman names in the Catholic schools, in Protestant schools, they are given Biblical and English names. Such names: Constantine, Vicente, Pasquale, Santiago, Palenten, Romaldo, Romulus, Vilicianu, Gabriel, Gregorius, Benedict, Anthony, Carlo, etc are given to boys attending Catholic schools. In the Protestant Schools names of Canaanitish origin such as Abraham, Isaac, Jacob, Paul, Christian, Peter, Simon, John, James, Titus, Sarah, Rachel, Matilda, Mary, Elizabeth, etc. are given. British names like Robinson, Johnson, Lloyd George, Robert, William, Osborne, Carbery, Norman, Eugene, Charles, George, James, etc, are tacked on to the Sinhalese name.

Among the different races in Asia the Sinhalese take the palm in national degeneration. But for the existence of a few thousand monks wearing the yellow robe who alone keep up the Aryan habits and Aryan names, Ceylon may for all practical purposes be called a Christian island. The people being dark in complexion look like the Negroes of Trinidad, Barbados, Jamaica, and the United States. The sight is ridiculous in the extreme. The Buddhist monks take no interest in the national regeneration, and as they show such indifference their existence is not recognized. From the economic standpoint they are like the mandarins of the new republic of China. They are absolutely ignorant in politics, and a few of them have a smattering of Sanskrit, and their knowledge in Buddhist philosophy is so low that nothing original in the realm of research had been produced during a period of seventy years.

Nationalism is dead in the island, and the anglicized Sinhalese abstain from talking in Sinhalese. The Chief Justice of the island advise school going youths to think in English! There is no high grade College in the island, and the few youngmen who can afford to spend money go to England to become Barristers or medical doctors. The majority are satisfied with a secondary education where they get a smattering of English. The national tongue is neglected, and in the English high schools, which are euphemistically called Colleges, neither Sinhalese, Pali nor Sanskrit is recognized. It is Latin, Greek, and French that the Sinhalese youths are taught instead of the national and Aryan classics. Although the study of the national history is ignored yet the Sinhalese youths are expected to know all about William, the Conqueror, Henry VIII and Anne Boleyn, cardinal Wolsey and nothing of the ancient heroes of Ceylon. It is the Belgian, French and Italian padres, and the Welsh, Scot and British missionaries that teach patriotism to the Sinhalese youths! It is an unnatural procedure.

In Burma in as much as Burmese Buddhists entrust their children to European missionaries, the denationalization process must come in accordance with the laws of evolution

and causality. The parents are ignorant of the diplomacy adopted by Europeans. Simple minded they trust every alien, and as a result the Burmans are losing ground. Christianity and Muhammadanism are the two religions that are slowly spreading in Burma. The majority of the people have no idea of European politics and agitation is a thing unknown to them. Under their own kings they lived the utopian life of ease and plenty, and they had no foreign political and commercial adventurers to fear. But now the land is full of them. Indians, Muhammadans, Europeans, Armenians, Jews, Parsees, Japanese are all there trying to bamboozle the native Burman of his inheritance. There are half caste Burmese who are traitors to their land, and the pure Burmese falls a victim to alien exploitation. The Buddhist monks (hpönges) are indifferent to the dangers that face the nation. The unsophisticated Burman is not enlightened enough to compete with the alien adventurer. The future is very gloomy to the natives of Burma. The Buddhist monks live the snail life in their native way, doing nothing to prevent the rising danger that is now visible on all sides.

We have no idea of the Siamese situation. We hear that Buddhism has no influence in moulding the life of the people. The Siamese empire since 1893 is slowly vanishing. The French in 1893 annexed about 200,000 square miles of territory, and the British several years ago annexed the rich provinces in the South. The people are not enlightened and patriotic like the Japanese. Buddhist monks seldom visit India to worship at the historic Buddhist Shrines of Buddhagaya, the Deer Park at Benares, etc. No Siamese layman is seen in India. When nations lose the spirit of truth and energy they become demoralized and decadent. The adventurous aliens finding the opportunity take advantage to create political trouble, and they succeed eventually in their nefarious work. However small a nation if they are guided by the spirit of Truth, and are energetic there is no fear that they will be effaced out of their national existence. It is when a nation become luxurious that

the germs of decay appear in the body politic. The bases of national greatness are appamada Activity, (Viriya) strenuousness, (Samagga) National Unity; given these three aparihāniya dhammas there can be no national decline. The Buddha taught the ethics of progress and prosperity in the mahaparinibbana sutta to the princes and the Monks.

Burmese, Siamese, Tibetans, Arakanese, Siamese, Japanese, Chinese, Sinhalese wake up from your sleep, follow the Law of the Tathagata, and disseminate the Dhamma throughout the world. See that you do not allow the white missionaries to destroy your glorious inheritance. If you love your children and your nation take care that you do not allow the white Padres to denationalise your children. Association with the Micchaditthi is full of danger. They teach you every kind of abomination. Have nothing to do with them. Don't believe them. Think of the advice given by the Lord Buddha; *naham bhikkhave aññam eka dhammampi samanupassāmi yena anuppannāvā kusulā dhamma nuppajjanti uppannā vā Kusala dhammā pari hayanti yātha idam bhikkhave micchaditthi.*, Anguttara, eka Nipata.

THE HEWAVITARNA WEAVING SCHOOL.

The following reports were submitted on the Diploma Day at the Rajagiriya Weaving School, Dr. Hewavitarna reading the former and Mr. Dolapihilla the latter :—

THE MANAGER'S REPORT.

Your Excellencies, Ladies, and Gentlemen,—It is with the greatest pleasure that I welcome you to the fourth prize distribution of the Hewavitarane Weaving School. I feel especially proud of your presence to-day on this unique occasion, on account of the fact that this is the first time in the industrial history of the Island that a girl is to receive a prize for weaving and it is the first time that a girl receives such a prize from the

gracious hands of the wife of a Governor of this island. (Applause) Spinning as distinct from the art of weaving is generally associated with the gentler sex but weaving has been by no means uncommon among women in Ceylon in the past, for the chronicles record with zealous religious fervour the enthusiastic devotion of pious women who in one day spun, wove and made robes of the cotton that had been gathered by themselves. It is interesting to note that in those days even Buddhist monks were weavers, for we find in the Book of Discipline (Vinaya) permission given them for the possession of a loom. In fact: wherever we turn we find both spinning and weaving as flourishing and prosperous industries of the people.

The past that stirs our Historical Imagination or prompts us to glorious sentiments, serves no useful purpose unless it urges us to action and teaches its lesson to some public purpose and benefit. The past of this island's grandeur may be a fable but the ideal that we conceive and the enchanting halo that we create round it with should irresistibly compel us to effort and tend to ennoble our otherwise common-place aims. It was with some such ideas that my brothers started this school and I wish to-day briefly to outline the success that has followed their attempt. This school was begun in December, 1921, with four boys under the principalship of Mr. Dolapihilla, the first holder of the Mudaliyar Hewavitarane Japanese Scholarship. During these eight years sixty-three boys have received Diplomas and have opened weaving factories or schools in different parts of the island. Although the first batch of boys received their certificates in 1915 most of these weaving centres were not opened till 1918 or 1919. I have received reports from 16 of these, in which 105 hand looms are being used and which give employment or training to 150 workers of whom 27 are girls. Those that started factories are doing fairly satisfactorily, although a few find it difficult to make both ends meet. The chief reason being the high price of yarn, which makes the cloth turned out rather costly. From the exhibits you will notice that though the prices are high the articles turned out are of a very superior quality.

In the school a girls' department was opened last August with six girls as pupils, which I hope to extend during the year. The credit and kudos of the first girls' school I have, however, to give to my friend Mr. W. A. de Silva,—(applause)—who founded the Horetuduwe Girls' Weaving School in January, 1920, with 21 girls and 17 looms. It has been so successful that he means to increase the number of looms to 50 to teach fifty girls. The school is conducted under the superintendence of one of our best and brightest boys, W. B. Premachandra. The cloth turned out by the girls is most excellent and has been winning golden opinions. The second girls' school is the Henaratgoda Girls' Weaving School supported by Government. There are six girls here under the superintendence of D. A. Ranasinghe, another of our bright boys. Weaving has been considered a man's occupation but experience is teaching us that in these days of equal rights women can become as efficient if not more so than their brothers in the craft of weaving.

In the east from time immemorial weaving has been under the protection of the State and the Department of Weaving with its Minister was a recognised factor in the ancient polity of India. The power looms of Manchester and a destructive tariff, killed a beneficent and popular industry. The Imperial Government has, however, modified its policy and changed its point of view and weaving is now brought under the aegis of the State and millions of rupees are now being spent to vivify the industry. Your Excellency has been taking a deep interest in the industry and I am very happy to state that the Education Department is being infused with the same spirit, (Cheers.) I do not mean to take too much on myself the task of criticising Government, but there are one or two facts that I wish to bring to Your Excellency's notice. All the yarn used for weaving at present is imported, and is treated by Your Excellency's Government as a manufactured article and an import duty is charged. If this import duty were removed the loss to Government would be infinitesimal, but the benefit to the industry would be considerable especially as the price of yarn is very high. However that be,

I intend very soon to introduce on trial a hand spinning machine which is known as a " Charka " from India.

The Weaving Industry requires the importation of certain machinery and accessories and Your Excellency will be doing a great service if you could abolish the import duties on machinery required in hand loom weaving. This concession would be in line with the Government's policy re tea and rubber machinery. The third point I would earnestly urge on Your Excellency is a general subsidy of the industry. By Government subsidizing freely and generously it would tend to make the industry a lasting success—an industry that will in time turn many a wretched cottage into a smiling and contented home. I had intended to open a dormitory for the students and a dyeing department, but I am sorry to say that I have not been able to accomplish either of these owing to the stress of the financial situation.

The Finances of the School up to end of March, 1920, are as follows :—

Hewavitarne Weaving School, Statement of A/c : 1st April, 1919, to 31st March, 1920 :—

| | | Rs. | c. |
|---------------------------------------|-----|--------|----|
| To Commencing stock | ... | 1,616 | 12 |
| „ Rent | ... | 187 | 50 |
| „ Salaries | ... | 2,701 | 06 |
| „ Wages | ... | 2,756 | 14 |
| „ Maintenance Govt. Scholars | ... | 514 | 80 |
| „ Repairs and Improvements | ... | 253 | 51 |
| „ Fittings | ... | 187 | 35 |
| „ Other expenses | ... | 350 | 34 |
| „ Advertising | ... | 57 | 00 |
| „ Yarn | ... | 7,117 | 89 |
| „ Depreciation of Machinery and Plant | ... | 622 | 27 |
| | | <hr/> | |
| | | 16,363 | 98 |
| | | <hr/> | |

| | | Rs. | c. |
|--------------------------------------|--------|-------|-----------|
| By cloth turned out for the year ... | | 8,404 | 93 |
| Government Grant (special) ... | | 1,500 | 00 |
| Government Grant (monthly) ... | | 1,500 | 00 |
| Government Scholars ... | | 480 | 00 |
| Produce ... | | 2 | 65 |
| Closing Stock ... | | 2,254 | 62 |
| | 16,363 | 98 | 14,142 20 |
| Loss for the year ... | | 2,221 | 78 |
| | 16,363 | 98 | 16,363 98 |

On submitting the state of affairs to the Director of Education, I am happy to say I received a further special grant of Rs. 3,000 in August last (applause) which more than balances the expenditure and income. I have to thank the Director of Education for the interest taken in my school not only financially but to improve its efficiency. The exhibits have been judged by Mr. J. Gibb and the Manager of the Ceylon Weaving Mills to whose courtesy and help I am much beholden and whom I take this opportunity to thank.

The Rajagiriya Buddhist Vernacular School has an average attendance of nearly 200 pupils and supplies the Educational want of the district. I am considering the advisability of turning it into an Anglo-Vernacular School. The children come from homes that are very poor and the boys leave school as soon as they reach the 5th standard. If an English education is given it must be within their reach and so a nominal fee only can be charged, a policy that will not find favour with the Education Department. But the English will be a means to keep the boys much longer at school and will enable them to attain a higher standard of Sinhalese literature and school discipline. I submit the scheme for Your Excellency's consideration. In conclusion I thank Your Excellencies, and you ladies and gentlemen for your kindly presence and for giving a patient hearing to my rather long report, in the earnest hope that your interest in an

industry which has to be revived will constantly occupy your thoughts and that you will hear at no distant date the hum of the spinning wheel and the click of the hand loom worked by a prosperous peasantry throughout the length and breadth of this thrice sacred Isle. (Applause).

THE PRINCIPAL'S REPORT.

Your Excellencies, Ladies and Gentlemen—I have the honour to submit to you my report of the School from the 13th of September, 1919, to the 15th of February, 1921. Your Excellency's visit to the school on the last "Diploma Day" as well as the material interest you have taken in it by establishing a special annual prize have done a great deal to encourage my students. Of the 12 students who left the school after receiving their "Diplomas" on the last "Diploma Day" seven have started factories or schools. Three of the remaining five have obtained work in other weaving factories. The remaining two who took the apprentice course are waiting until the present hard conditions are over to start work. Your Excellency will be pleased to hear that M. B. Jayawardene, the recipient of Your Excellency's prize last year, started "The Manning Weaving School" at "De Silva Town," Madampe. Twelve pupils are receiving their training in the school at present. Mr. W. B. Premachandra, who after his training in this school was appointed my assistant, left me in December, 1919, and with the help of Mr. W. A. de Silva started the Girls' Weaving School at Horetuduwa. There are 21 girls working in that school. A long cherished hope of mine was fulfilled last year by the opening of a department for training girls. I admitted six pupils to begin with and I am pleased to say that the experiment has proved a success. Soon after the last "Diploma Day" 15 new students were admitted and the number in the attendance register rose to 36. In November, 1920, the final examination of the third year students was held and in December most of them left the school. They have all come to-day to receive their "Diplomas" with only a single exception. This student is a

resident of Batticaloa and is unable to come owing to the very expensive and troublesome trip he will have to undergo. I have to mention here that the start of a Weaving School at Batticaloa with this pupil as the weaving instructor and, with the Rajagiriya type of looms Batticaloa will not only be able to reform their crude looms and crude ways of producing cloth but also they will be able to produce cloths of various textures and better appearance, which were unknown to them before. Of the students who are going out to-day K. D. Wijepale of Nawagamuwa has already started his factory and you will be pleased to hear that he has competed in the Rajagiriya Textiles Exhibition to-day and has received a prize.

The Two Government Scholars, D. S. Wijetunge of Wetara and V. Ketharam of Batticaloa have been promised positions in two Weaving Schools which the Education Department has decided to open. The Moratuwa Ladies' League has engaged the services of N. H. Munidasa, Mr. W. E. Bastian is already employing W. A. Wijeskera as Manager of his Weaving Establishment at Borells. With W. A. Wijewardene as assistant, the residents of Marawila are making arrangements to start a weaving factory with P. J. Appuhamy as instructor. Mr. W. M. Bastian has engaged the services of Johanis for a similary factory at Kalutara and D. I. Ekanayake of Odugampola is making preparations to start a factory of his own. So practically almost all are receiving employment without much delay. I am pleased to say that these pupils are going out at a very fortunate time when as you all know there are prospects of a great relaxation in the prices of yarn. The prices of grey yarns have gone down already by about 33 per cent. Ten new students were admitted last month and the number of pupils to-day on the list, barring the names of the 13 who are receiving the Diplomas is 37. We have room for three more which places are reserved for the students which the Department of Education intend to send. Of the 37 students mentioned above one is a 2nd year pupil teacher and two are 3rd class certificated teachers. *(To be continued).*

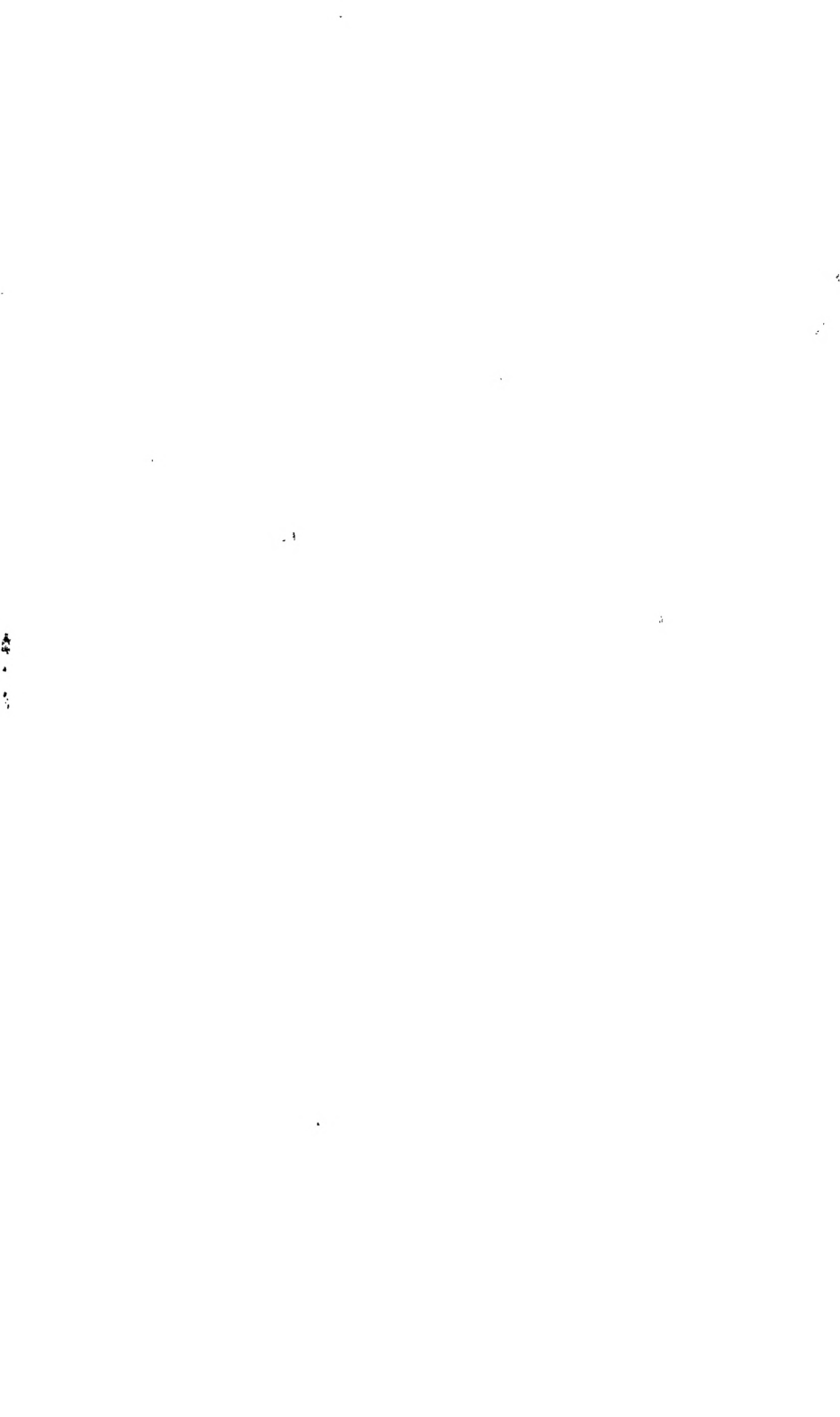
FINANCIAL.

Statement of receipts and expenses in connection with the building of the Perambur Mrs. Foster Memorial Hall, Madras.

| RECEIPTS. | | EXPENSES. | |
|-----------------------|-------|--------------------------|-----------|
| | Rs. | | Rs. |
| Mrs. T. R. Foster ... | 3,000 | Preliminary expenses ... | 100 |
| | | Advanced to Mr. Narasu | 400 |
| | | Do. | 600 |
| | | Do. | 500 |
| | | Do. | 1,000 |
| | | Do. | 400 |
| | | Do. | 300 |
| | | | <hr/> |
| | | | Rs. 3,300 |

Statement of receipts and expenses in connection with the building of the Gaya Kuti at Gaya.

| RECEIPTS. | | EXPENSES. | |
|---|-------|--|---------------|
| | Rs. | | Rs. A.P. |
| Mrs. T. R. Foster ... | 1,000 | Advanced to Mr. Asutosh Chatterjee ... | 500 |
| | | Do. | 160 ... |
| | | Do. | 100 |
| | | By H. S. Bank cheque | 393-8-3 |
| | | | <hr/> |
| | | | Rs. 1,053-8-3 |
| | | | <hr/> |
| | | | Rs. A. P. |
| Maintenance of a Bhikkhu at Gaya from January, 1920 to February, 1921 ... | | | 316 3 0 |
| Maintenance of a Bhikkhu at Sarnath, Benares from January, 1920 to February, 1921 ... | | | 165 0 0 |
| Salary of Teacher from January, 1920 to February, 1921 ... | | | 168 0 0 |
| Wages of the Durwan from January, 1920 to February, 1921 ... | | | 70 0 0 |
| Commission to send money orders ... | | | 5 7 0 |





Rev. Dharmapala carrying the Holy Relic.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|-----|----------------------------|------|
| Vol. XXIX | MAY | 2464. B. E. 1921. A. C. | No 5 |
|-----------|-----|----------------------------|------|

THE HEWAVITARNE WEAVING SCHOOL.

(Continued from page 143 in the last number).

Some of the other Important Events that occurred during the term under review are the arrival of Mr. Jose Isaac, the Inspector of Weaving Schools, in September, 1920, the opening of 6 weaving establishments, the formation of the Ceylon Weavers' Guild and the weaving demonstrations that were held at my request by the Inspector of Weaving Schools at Rajagiriya, under the auspices and expense of the Department of Education. An expert weaver and sizer was specially got down from Travancore to help the Inspector. Almost all those who have started factories or schools attended the demonstrations and I feel sure that they carried with them some useful hints whereby they will be able to economise the costs of production. The "Slay" that was exhibited though useful for the production of very light and thin webs, is not suitable for making the strong stuffs that have a greater demand in Ceylon. We have retained Savarir Adimany for another period of six months for further demonstrations.

I have to announce with great pleasure to-day that Mr. Reginald John has awarded a scholarship in this school. (Applause). The value of the scholarship is Rs. 17.50 a month tenable for two years. This is the sort of encouragement that should be given to the pioneers of this industry and I hope and wish that many more philanthropic gentlemen like Mr. Reginald John will help our cause. Mr. John in his letter to me says :—
 “ The work is an excellent one and the encouragement of local industries by the creation of practical tradesmen amongst the lads of the country appeals to me as indefinitely preferable to the scholastic education which makes a lad a poor clerk and takes him out of his own class.”

Among the other prize donors are :—Sir Solomon Dias Bandaranaike, Mr. Tudor Rajapakse, Gate Mudaliyar ; Mr. D. F. Suraweera, Mr. Neil Hewavitarne, Mr. L. S. Negli, Mrs. Nicholas, and Mr. A. J. W. Marambe, to all of whom I have to thank.

The Ceylon Weavers' Guild was organised on the 20th December with the intention of developing it into a mutual benefit and provident society. The Guild hopes that all these interested in this art will become its members.

THE RAJAGIRIYA FREE NIGHT SCHOOL.

I have to thank the Ceylon Social Service League for the conduct of the Night School here. All my students are members of the night school too. From last year it is under the management of two paid teachers. The Literary Association has done good work during the term under review. It has had its usual weekly meetings with instructive speeches and discussions. Four public lectures were held under the auspices of the association. Strict discipline is enforced in the dormitory as well as in the school and I am pleased to say that the parents of the students often express their gratitude to us for the training given to their boys.

My great hope now is to have a well equipped dormitory and a Dye House. I have been requesting the Manager the

necessity of a good Dormitory and Principal's quarters in the school grounds and I am pleased to say that we are going to have a dormitory built in a modest way this year. I have now to thank Your Excellencies, ladies and gentlemen, for the patient hearing given to this report and in conclusion I have to express my heartfelt thanks and gratitude to the Anagarika H. Dharmapala, who has been the originator and motive principal in all movements connected with the industrial regeneration. (Applause.)

THE WORK OF THE MAHA BODHI SOCIETY.

The Maha Bodhi Society was established in May 1891 with the object of rescuing the Holy Temple at Buddhagaya from alien control, and to revive the forgotten religion of the Buddha in the land of its birth. The Buddhist world was informed of the scheme, and help to rescue the holy site was solicited. There are Buddhists in Ceylon, Burma, Siam, China, Japan, Korea, Tibet, Cambodia, and every effort was made to get help from them. The Burmese responded to the call and in 1893 collected the small sum of Rs. 12000/- for the great work. An appeal was sent to Siam; but the Princes were against sending money out of the country, and we could not get any financial support from the Buddhist Kingdom. Ceylon in 1894 contributed Rs.33000/- out of which the sum of Rs. 21000/- was spent in the great Buddha gaya case. The result of that case was politically small, but morally it helped to show to the people of India that Buddhism was not dead. Moreover the holy site that was abandoned for many centuries became an object of pilgrimage, and many hundreds of pilgrims from distant lands came to know of the existence of the holy site. For seventeen years the bhikkhus of the Maha Bodhi Society remained at Buddhagaya, and the Society erected a spacious Dharmasala thereat. The Burmese and the Sinhalese contributions were used for the building of this resthouse, which is

giving shelter to hundreds of pilgrims coming from all parts of the world, since 1903. The Maha Bodhi Society secured land at the holy site in Benares where the Lord Buddha preached the First Discourse to the Five Bhikkhus, and since 1904 the small resthouse erected by the Society is giving shelter to hundreds of pilgrims. The next place that the Society commenced work was at Kusinara, but we left the place at the request of the late Mahavira Bhikkhu, who took up his residence there. The wealthy Buddhist U Khee Zarhee of Calcutta began helping the Bhikkhu Mahavira to improve the hallowed spot, and thanks to his generosity the place has now a monastery built for the use of monks, and a dharmasala for the use of laymen.

Arakan Buddhists helped the Society for two years and then abruptly ceased, and the trustees appropriated the fund collected by the late Col. Olcott intended for Indian work, for local use. The balance of the Maha Bodhi fund collected in Ceylon was lent to the Buddhists for local educational work, and that money is lost for the society. The Burmese Buddhists have failed to contribute to the Society funds since 1900. During the period when the Saivite mahant at the suggestion of the Bengal Government brought a suit against the Maha Bodhi Society to get possession of the Burmese resthouse built by the order of the late King of Burma, the Rangoon Buddhists generously responded to fight the case out in the local courts. But the High Court gave judgment on the strength of the evidence of a witness that the Burmese Resthouse belongs to the mahant. The Buddhists had to leave their own resthouse in February 1910, which had been in their occupation since January 1891. The cause of the Government going against the peaceful Buddhists was that they had to fear Japanese political aggression. It was the presence of the late Mr. Okakura, the late Swami Vivekananda, and the late Sister Nivedita at Buddhagaya, and their secret negotiations with the Hindu mahant that made the British government fear that political complications might arise later on. The very Japanese came

to the help of the British when the latter was in danger. This ought to make the Government of India grateful to the Buddhists and have the Temple restored to them.

The Maha Bodhi Journal was started by the Anagarika Dharmapala in May 1892, and the little Journal became the vehicle of communication between the Society and distant friends and sympathisers. It was the Journal that brought the invitation from the Chairman of the Congress of Religions Chicago, to the General Secretary to attend the Parliament of Religions in 1893. One good thing leads to another, and the Chairman Dr. J. H. Barrows paid the fare of the General Secretary from Chicago to Colombo via Honolulu and Japan. In October 18, 1893 in the harbour of Honolulu the s.s. *Oceanic* anchored and Mrs. T. R. Foster with her friends came on board to greet the Anagarika.

The meeting was the harbinger of the good to follow ten years later. The General Secretary visited Tokyo and gave several addresses to the Buddhists of Japan about Buddhagaya, and as a result of the good will of Tokio Buddhists the historic Japanese Image of Buddha was presented to the Buddhagaya Temple, and delivered to the Anagarika to have it conveyed to India and placed in the Temple. In May 1894 the Image was to be placed in the sanctuary, but the Hindu Mahant being intimidated by some selfish Hindus advised the mahant not to allow the Image to be placed in the shrine. An opportunity having arisen the Image was placed in the sanctuary in February 1895; but the mahant sent his menials to have the Image thrown out, which was done.

The efforts made to rescue the holy shrine at Buddhagaya were unsuccessful because of the indifference of the Buddhists. It is a sad commentary of their devotion to the Buddha that whilst European and American Christians go all the way to visit Jerusalem, and build churches and schools and attempt to convert the people to Christianity, not one Buddhist thinks of doing any kind of meritorious work in the land where the Lord Buddha was born. The Sultan is the guardian of the

Shrine at Mecca, and annually some thirty or forty thousand Muhammadan pilgrims from India visit Mecca. Leaving the fertile Indian soil these pilgrims go through great hardships in Arabian soil simply because they have devotion to their faith. The Hindus by the millions visit Rameswar, Hardwar, Puri, Gaya, Benares, Mathura and Dwarka travelling thousands of miles to visit these places. Hindus, Musulmans, and Christians show their devotion to and faith in their gods. The only exception are the Buddhists, who show no love, no faith, no devotion, and make no sacrifice to extend their faith. All other religions have their missionaries in India excepting the Buddhists. The only organization of a missionary type is the Maha Bodhi Society whose object is to preach the Doctrine to non-Buddhists, but the selfish Buddhists being ignorant of the spirit of the Buddha, do not think of following the advice of the Compassionate one, who again and again advised the Bhikkhus to preach the Dhamma for the happiness of the world.

The Maha Bodhi Society wished to erect the first Buddhist Chaitya Vihara in Calcutta and asked the help of the leading Buddhists of Japan, Siam, Ceylon, and Burma, but the response was that they were unable to contribute to the building fund. After a thousand years the first attempt to build a Vihara was made, and how miserly and selfishly the Buddhists responded. From Japan a Sinhalese Buddhist sent Rs. 100, from Burma a Sinhalese Buddhist sent Rs. 100/- from Queensland a Sinhalese Buddhist sent Rs. 120/- from Siam two Siamese sent Rs. 70/- and two Japanese in Calcutta contributed Rs. 150/- a Chinese in Rangoon contributed Rs. 120/- and a Tamil-Burmese collected Rs. 80/- from a few Burmese, and from Ceylon five Buddhists contributed Rs. 4,700/-; and yet donations came from France, England, Spain, Bombay, Amritasar, Madras, Benares, New Zealand to build the Vihara. The illustrious Maharajah of Baroda contributed Rs. 10,000/-; and the estate of the late Hewavitarne Mudliyar, father of the Anagarika gave Rs. 10,000; and the sum of Rs. 62,000 came from Mrs. T. R. Foster of

Honolulu. The meeting in the Honolulu harbour in October 1893 had tremendous results.

The Maha Bodhi Journal is now in its 29th year, and it is the only English Buddhist Journal that has weathered the storm of Buddhist indifference. The Japanese Buddhists started a Journal and kept it up for a few years, the Burmese Buddhists started a journal and had it going for a few years, the Buddhasāsana samāgama started a high class journal and spent many thousands of rupees, but it died for want of support. The Maha Bodhi Journal is published at an annual loss of several hundreds of rupees. The English speaking Buddhists have really lost faith in Buddhism. They learn English and as they associate only with the missionaries during their educational career, their early faith oozes out when they leave school. The anglicised Buddhist is full of selfishness, and when help is asked his answer is, similar to the answer that the Siamese Prince gave to the Anagarika Dharmapala when he was at Bangkok. "charity begins at home"! The Buddhists have not the enlightenment and the comprehensiveness to think of the glory that awaits the man that diffuses the light of the Buddha Dharma.

The work of the Maha Bodhi Society will continue on in spite of the abnormal selfishness of the Buddhists. Light is spreading in the West, thanks to the Western scholars, and the Holy Gospel will bring peace and happiness to the people of India and the West.

The Missionary Fund started by the Maha Bodhi Society should receive the help of the Buddhists of Asia. Mrs. Foster has presented 50,000 American dollars in U. S. A. Victory Bonds. The Bonds will give the Maha Bodhi Society an annual interest. The Society had been active since 1891, and yet no Asiatic Buddhist came forward to join the staff of workers. There are no Buddhist Bhikkhus who care to learn the Indian vernaculars. There are nearly 12,000 European protestant missionaries engaged in Buddhist lands and India and

they are paid by the missionary societies started by the Christians in England and America. The Anagarika Dharmapala began work in India in January 1891, and he is giving his services free, and spending his paternal inheritance to keep the work going.

The time is most auspicious to preach the Dhamma to the people of India. The only obstacle that we have to overcome is the indifference and the abnormal selfishness of the Bhikkhus and the lay Buddhists. When India had Buddhism, her sons went all over Asia and civilized the Siamese, Burmese, Japanese, and gave a spiritual literature to the Chinese. To-day India has no Buddhism, and gratitude demands that living Buddhists should help to revive Buddhism once more in the holy land of the Buddhas.

There are four sites sacred to the Buddhists, *viz.*, the place where the Sakya Prince Siddhartha was born, the place where He became the Buddha, the place where He first preached the Four Noble Truths and the Eightfold Path, and the place where He realized the *anupādisesa nibbāna dhātu*. The first place is in the Nepal frontier, now called Rummini dei, the ancient Lumbini; the second place is at Buddhagaya near Gaya in Magadha; the third place is at Sarnath four miles from Benares; the fourth place is at Kusinārā in Gorakhpur district.

To the Hindus of the Vaishnava sect Gayā is sacred; to the Saivite Hindus Benares is sacred; to the worshippers of Krishna Mathura is sacred; to the followers of Chaitanya Juggannath Puri is sacred; to the followers of Jesus the Holy Sepulchre in Jerusalem is sacred; to the Jews Mount Zion in Jerusalem is sacred; to the Jains Pawapuri is sacred; to the Muhammadans Mecca is sacred.

Jerusalem was captured by the Muhammadans about the year 1214 and it remained in their hands until 1918, when the Indian soldiers led by General Allenby expelled the Turks therefrom and took possession of it. Mecca was always in the hands of Muhammadans; and the Hindus for a time lost Gaya, and Benares but recovered them later on. The Buddhists

lost their holy places in the beginning of the 13th century of the Christian era. Mahammad of Ghori, and Bakhtiyar Khiliji were the vandals who destroyed the shrines of the Indian Buddhists that were in the Gangetic Valley. In the 15th century Sikandar entered Kashmir and destroyed the Buddhist shrines there.

Kusinara is now in Buddhist hands, so are the holy sites at Benares, and Jetavana at Sravasti. Buddhagaya the birthplace of Buddhism is in the hands of a Saivite Zemindar Mahant, and the holy site at Lumbini is in the hands of the Saivite king of Nepal.

Buddhagaya was destroyed by the Muhammadans in 1202 and for five centuries it remained abandoned until a wandering mendicant of the Saivite order of Giri took up his abode. He found the place suited for meditation, and he gathered together a number of ascetics and founded the saivite *math* on the west side of the river Lilajan, ancient Neranjarā, sacred to the Buddhists, being the river from whose waters the ascetic Prince Siddhartha bathed before He became Buddha.

The last of the abbots who was in charge of the Holy Bodhidruma Temple was a Buddhist Thero from Ceylon. In the fifth century the king of Ceylon had caused to be built a magnificent Sanghārāma at Buddhagaya, and this monastery was entrusted to the Bhikkhus of Ceylon. At the time of the visit of the famous Chinese pilgrim-monk, Hwen Chang, to the Holy Tree at Buddhagaya, the Ceylon monastery was existing in a flourishing condition. In the time of Mahipala and his successors Buddhagaya was still flourishing. From the year 1202 Buddhagaya ceased to exist as a place of Buddhist pilgrimage.

In 1875 the king of Burma the late Mindoon Mir sent an embassy to Buddhagaya, and with the consent of the Government of India appointed a number of Burmese laymen and monks to repair the devastated temple, and when the work was going on the Government of India asked the King to allow the latter to do the work of restoration, which was entrusted to General Cunningham. Dr. Rajendralal Mitra was appointed by

the British Government to investigate into the antiquarian aspect of the holy site. Dr. Rajendralal Mitra made a report which at the time was considered satisfactory. The Burmese monks were deputed by the King of Burma to remain at Buddhagaya, for whose permanent residence a small building was erected to the west of the Holy Tree. The Government of India appointed General Cunningham to repair the dilapidated Temple, and in 1884 the Temple was finally restored. From 1880 for several years Burmese monks remained in the Burmese monastery, but when the British deposed King Thibaw in 1885, the Burmese monks left the place. The temple from 1885 to 1890 was left to its fate, neither the Government nor the mahant taking any kind of interest in the conservation thereof. In 1890 December the Collector of the District seeing the neglected condition of the Temple applied to Government to have the place handed over to the saivite mahant. It was done because there was no Buddhist monk at the place when the Collector visited the holy site. A paid custodian was appointed by the Public Works Department to take care of the Temple and the Burmese Resthouse in December 1890. In January 1891 the Anagarika Dharmapala visited the spot and seeing the neglected condition of the hallowed place, he pledged his life to have the place rescued. The old mahant Hemnarayan Gir was quite willing to allow the Buddhists to settle at the holy site, and he showed great sympathy to the Anagarika and blessed him wishing him success. He gave a plot of land to the west of the temple on a lease, and the Maha Bodhi Society began erecting a kutchha building for the use of the Buddhist Bhikkhus who took up residence in the Burmese resthouse, in July 1891.

In 1892 the old mahant died suddenly and his pupil Krishna Dayal Giri was elected to the mahant's seat. From the moment the present mahant began to administer the affairs of the monastery, the Buddhist monks found in him an enemy. He began to persecute the monks, and declined to receive the rent which was paid to him for the leased out property. Trouble began in February 1893, and the menials of the mahant assaulted the

Buddhist monks injuring one of them seriously. One monk was taken to the hospital and was treated for his wounds for several days.

From 1891 to 1907 the Buddhists remained in the Burmese rest house, but owing to an indiscreet act of the late Mr. Okakura who opened negotiations with the mahant, the Bengal Government ordered the mahant to bring a civil suit against the Maha Bodhi society and have the Buddhists ejected from their holy shrine. Then there was no Anglo Japanese Alliance, and the Government of India smelt a rat, and did not wish to see the Japanese settle at the holy spot. On account of the unwise policy adopted by the late Mr. Okakura, the Buddhists had to suffer, and in February 1910 the Maha Bodhi Society's monks had to leave the place.

The civil suit was decided in favour of the Mahant, and the Government of India thought that by having the Buddhists ejected from their holy shrine that they had gained a political victory.

The World War had wrought great changes. The British had to ask the help of the Japanese to guard the Indian Ocean, and to keep out the enemy out of India. The British won the war, and Jerusalem after seven hundred years was ceded to them.

The Buddhists are the only community that have not their holy central shrine in their custody. The saivite mahant is not religiously interested in the holy spot, he allows the temple to be desecrated by his menials, who deface the beautiful Image of the Buddha by having it clothed in gaudy robes, disfiguring the figure into a Hindu monster. The Buddhists of Asia number about 475 millions, and yet they show no enthusiasm nor evince any desire to get possession of the holy site. What a contrast to the defiant attitude of the Muhammadans of India who threaten the Government of India to redress their grievances. Mahatma Gandhi, the ascetic Vaishnava has joined the Muhammadans and with the Ali brothers is touring all over India preaching non-co-operation and calling on the people to have nothing

to do with the "Satanic Government." The Buddhists should move the Government of India to have the Buddhagaya Shrine restored to them. The whole world is moving towards the goal of Justice, and Lord Reading is coming as the Viceroy of India to give justice to the teeming millions of India.

Buddhists of Asia wake up and do your duty towards your noble Religion, and have the Holy Shrine rescued from desecrating, ignoble alien control. Silence indicates death.

THE SUPERPSYCHICAL SCIENCE OF IDDHII.

Hitherto no serious attempt had been made by Western thinkers to solve psychical problems that relate to the realms of Jhāna and Iddhi. When for the first time Western philosophers about four hundred years ago began to think differently from the accepted dogmas of Semitic animism, they did not go beyond the physical organism of man. The Church declared that what is not in the Jewish Bible should be regarded as the work of the devil. Witches were 'burnt by the hundreds under orders of the church authorities. Suffer not a witch to live was the Mosaic law. In Exodus we read that there were magicians in Egypt, and Jehovah competed with the Egyptian magicians in hardening the heart of Pharaoh. We read of miracles worked by some of the Jewish prophets. For sixteen centuries Europe was under the influence of Christian theologians. The materialistic philosophers from Descartes down to the present day pooch-pooched everything relating to the psychical realm. Man dies and is no more. This was the religion of Moses, David, Solomon, Job, and after the birth of Jesus the resurrection theory was put forward by Paul. The idea that the physical body will rise again and ascend to heaven after millions of years of stagnation was accepted as a religious truth by the Christian church, and by the Semitic religion of Mahamad. The reasoning mind of thinkers rejected the idea that the body could again rise after it was buried in the earth. Philosophic materialism declared

that there is no continuance of life after death, while Christianity dogmatised that the physical body can resurrect. Both theories are from the Buddhist standpoint wrong. Man's consciousness is not annihilated at death, and his body shall not rise again even at the triumphet call of angels deputed by the Horeb deity. Buddhism declared that there is neither annihilation nor permanency, but a continuous change of everything that is organic and inorganic.

The ascetic Brahmins and Sramanas of ancient India accepted the psychical realm as a fact, and the science of Dhyana yoga was promulgated. They in forest retreats underwent great self denial in order to purify the senses so that they may come in touch with the esoteric side of man and nature. They succeeded by introspective methods to develop the senses whereby they could see forms and hear sounds and read the thoughts of others. They were able to remember their past lives for many aeons, they cultivated their will which made them to come into possession of the secrets of nature whereby they could transmit their mindbody to distant places, sublimate the physical body and have it transported from one place to another. The secrets of space they discovered and they were able to master the elements which gave them power to do "miracles" of siddha yoga and Gandhāri vidyā.

The Buddha mastered the ten iddhis and showed His power in subduing the evil forces and dominated the minds of angels, and gods of both the lower and the higher heavens. The Visuddhimagga, a work written in the fifth century of the European era contains an exposition of the super psychical portion of the Dhamma common to both Brahman ascetics and Sramanas. When that work is translated into European languages the western world may come to understand something of the "mysteries of the kingdom of heaven." Jesus was an exorcist, not an initiate who had mastered the sacred science of *iddhi*.

The muddleheaded theologians are responsible for having retarded the rationalistic growth of the European mind. They

were scholastics, and no more. They disbelieved everything except their own belly, and put halters round the necks of those who attempted to investigate things which were hidden from the physical senses. Unfortunately materialistic science went to the extreme of denying the existence of the spiritual world altogether.

The potentialities of the human mind have not yet been realized by western scientists. Until the Jewish myths which are treasured with so much care by western theologians, are treated as so much lumber, Christianity will stand in the way as a stumbling block retarding the progress of man in the higher plane of sublime thought.

What is needed to-day in Europe is to spiritualize the mind by adopting methods which will make them more humane and enlightened. The last word in religious truth was not uttered by the tent-maker of Tarsus. There were before the time of Jesus great thinkers in India, who went into the very depths of hell, and ascended into the highest heavens to find out Truth, and they succeeded. The Comforter that Jesus spoke of will come when the people will give up clinging to Jesus.

If Europe is willing to acquire the great Truths of super-cosmic Nature, her children must renounce the selfish tendencies which they have imbibed from the Semitic traditions incorporated in the Jewish book, which the people of Europe have taken as the last book of wisdom and science.

The crusades gave Europe the light of materialism, and by that light western thinkers developed the principles of materialistic science. The great War of 1914 was the consummation of destructiveness. The blood of the two million soldiers shed in order to gratify the vanity of a few men should open the eyes of western people as to the sanctity of life. The millions of precious lives sacrificed to satisfy the selfish whims of idiotic despots, will, it is hoped, help the people to discover Truth. The time is come for the people of Europe to look more in to the inner self so that they will see the uselessness of wars as did the great Emperor Asoka, who gave up war after he had

witnessed the destruction of a hundred thousand lives in the Kalinga War.

We call upon the thinking people of Europe to study the great illuminating Doctrine promulgated by the Prince of Kapilavastu, who to solve the problem of pain and misery went into the forest and for six years underwent every kind of self-mortification in the hope of finding out Supreme Truth. He succeeded in the great discovery whereby He saw the infinite potentialities of the human mind, which was neither created nor can be annihilated by the fiat of any muddleheaded Creator. When the people of Europe give up their ignoble and vulgar sensualistic habits and follow the Noble Eightfold principles of the Middle Doctrine then will Europe become the Home of Truth.

BUDDHISM IN AMERICA.

On Nov. 28, last, the new temple at Fresno was formally opened and dedicated. This new temple was built at the cost of over \$100,000.00, and is an elegant structure. Fresno is to be congratulated on having such a valuable and magnificent asset in the city. Several thousands attended the ceremonies which covered a period of two days. We are glad to say that the entire cost has been subscribed. The Japanese Buddhists and the active Buddhist Priests are to be most heartily congratulated on the splendid manifestation of their inner faith.

Buddhism in America.

CHRISTIANITY IN CEYLON.

Christianity is spreading among the anglicized Sinhalese youths to some extent. The missionaries of Jesus are using the weapon of mammon and materialistic civilization to advance

their interests. They have started missionary schools to convert Sinhalese youths to Christianity. They pay certain monthly stipends to a number of poor youths, feed and clothe them, and educate them free, and also help the poor parents by paying them small allowance to have them trained as catechists and pastors. In Christian boarding schools Buddhist youths forgetting their religion, adopt western habits. The daily prayers, the church attendance, the Bible studies, and the constant association with the padre in school, in the playground and in the church make them forget their early Buddhist training which they had at home. The beef and chicken curry at the dinner table in boarding schools is another incentive to foster faith in the alien religion. The early Sinhalese converts to christianity were like the Cretians, they had big bellies, and being poor went after Jesus like the herd that followed him, about whom he said "ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled". John 6-26. Not one cultured Sinhalese had accepted Christianity for the sake of Truth. It is the belly that prompted them to become renegades. The missionaries came to Ceylon from England because they were paid, they had fine houses, servants to attend them, and horses and carriages at their disposal. They were not learned in science and philosophy, and all that was required of them was to preach their sectarian dogmatic christianity. The story of the conversion of Buddhist boys to christianity is full of pathos. The parent of the boy has no idea of the unscientific dogmatics of Jewish christianity, he had not been himself properly trained in the doctrine of the Buddha, and to him there was not much difference between Christianity and Buddhism. The boy was never given the warning to beware of the materialistic atmosphere that he would have to breathe in the school. Amidst sensualistic environments, unconsciously the poor boy was hypnotised by daily music, by singing, by European meals. He had to wear the European dress. Everything was different in school from the simple home life, and he became a victim to sensualising habits. When

he returned home he was no more a Buddhist. Had he been properly taught about Buddha and His great renunciation while at home, and the destructive nature of miccaditthi he would have had the intelligence to escape from the Christian net of dogmatic sectarianism. The Buddhist parents have not the regard for religion because of their unenlightened indifference, neither do they think that the boy loses anything very great in substituting Christianity for his ancestral religion. The Musulman shows that he has a religion, so does the Hindu, and on Sundays the Christian shows that he too has a religion; but the Sinhalese Buddhists because of their ignorance show a complete indifference to the welfare of their religion. The Buddhist religious teachers allow their flocks to be misled by the alien pastor. Some Buddhists say that Buddhism is not an emotional religion and that it appeals only to the intellect. There is no justification to express such an opinion, and the statement is unwarranted by the Pali authoritative texts. Buddhism lays emphasis on Faith, Energy, Memory, Concentration and Scientific knoweldge.* Faith alone is not sufficient, and knowledge alone makes man a cunning hypocrite. The Buddhist, who says that Buddhism is not emotional has not read the chapter on the Buddhānussati Bhāvanā in the Visuddhimagga and the Devatāsamyutta in the Samyutta nikāya.

Buddhism is losing ground in Ceylon because of the ignorance of the Buddhists. They do not study the noble religion and to get a knowledge of its philosophy it is necessary to read the Pali texts, and to read the texts a knowledge of the Pali language is necessary. Buddhism is being forgotten by the majority of the Bhikkhus, who think more of secular learning than psychological culture. Buddhism can only be comprehended by the earnest student of samatha and vipassanā bhāvanā. It is a religion founded on Psychology. Christianity appealed to the winebibber, publican, fisherman, and it was intended for the foolish. It is a religion not intended for the wise, but to confound the wise (I. Corinthians 1-27).

Buddhism will disappear from the resplendent isle because

of the callous indifference of the Bhikkhus, and the sensualising tendencies of the laymen who will not listen to the precepts of the Holy Lord, but follow the materialistic orgies of the West. Killing, butchery, prostitution, drinking intoxicants, are strictly prohibited in the Dhamma; but in Christianity the fundamentals are founded on alcoholism and bestiality. The Bhikkhus are slowly getting themselves addicted to materialistic habits, and hanker after worldly fame and political honour. Some of them are ready to sell their birthright for a few hundred rupees, thereby violating the Vinaya laws. They neglect the higher knowledge that comes from Sila, Samādhi, Pañña, Vimutti, and Vimuttiñāna dassana. The Buddha did foretell that His Religion will disappear not by persecution, nor by a catastrophe but by allowing the Dhamma and the Vinaya to be forgotten by the Bhikkhus and laymen. Buddhism is a transcendental Culture, which requires undivided effort of its votaries.

The Buddha came to teach the Ariya Dhamma and to subdue the alien, unarian dogmatics (paravādamaddana). He preached the Brahmajāla sutta in the Digha nikāya and called it Ditthijāla, Attajāla, and Anuttara sangāma vijaya, (the Net to catch the ignorant gods, the speculative faiths, the ego theories, and the triumphant battle-cry of Victory). Buddhists have a duty to perform, and that is to subdue the alien faiths. Think of the glorious work that the ancestors of the modern Sinhalese had achieved during a period of 2200 years. They were like roaring lions. To-day their descendants have forgotten all that is great and have allowed themselves to be led by nincompoos and dunderheads that come from the west bringing with them the magic box of Babylonian and Assyrian myths.

The modern Sinhalese have no national dress, no national names, no national customs; their dress is a mixture of Malay, Portuguese and English, they have names that belong to Portuguese, Dutch, Romans, French, Spanish, Scotch and English, and their customs to-day are all copied from the British. They are abnormally sheeplike in their trust which they repose

on the European, and the European is leading them into the path of materialism. They will become apostates to their ancient noble Aryan faith, and the world will be the losers for having destroyed an ancient Aryan culture substituting a Jewish barbarism in its place. Aryan Lanka will disappear giving place to a colony of British blacks.

Buddhists wake up! Think of the Aryan blood that flow in your veins, think of the wonderful achievements of your Aryan ancestors. Don't allow yourself to be fooled by the black robed padres who come to mislead you and lead you to destruction by means of the fishermen's and the wine briber's story. Christianity has failed in Europe, it has nothing to give to the civilized cultured Aryans, and what it does offer you to-day under the garb of Christianity is debased materialism and sensualising paganism. Take away, the whisky bottle, the beef steak, the top hat, the frockcoat, and the 13 feet high wedding cake, and your Christianity will appear to you as a bubble.

Buddhists teach your children the Holy Law of the Great Lord, the Omniscient Teacher, Sakya Muni; Bhikkhus give up your indolence and your materialistic habits, cultivate Samatha and Vipassanā Bhāvanā, practise the Kamathānas, study the abhidhamma, observe the *vinaya* laws, subdue the alien faiths (para vādamaddana) preach the Dhamma to the micchāditti, and work for the happiness of the world.

THE FUTURE FOR BUDDHISM.

Under the heading "Burma", in the February issue of the *Maha-Bodhi*, there are two somewhat pessimistic communications from that country. The Editor, commenting on these, says that the old generation of devout Buddhists is passing away, and with it the influence that made the Burmese of old so sweet in nature. The cause, he rightly says, is the introduction of the abominations of Western materialism by various channels into Burma. The broadest of these channels is the Christian

mission which, after all is said and done, is only one of the agencies, indeed the principal agency for Western commercialism. The Editor also says: "Western christianity is to-day a blank materialism." This is very true, for the reason that the real religion of the West is not Christianity at all, but a gross *Mammonism* whose worship is the worship of material wealth, and whose unholy trinity is symbolised by "£.s.d."

There are, doubtless, many sincere men and women among the Christian missionaries, but they either do not realise or they ignore the fact that Christianity has become nothing more than an organised hypocrisy. The ethical teachings of Jesus are utterly ignored in the economic and social life of their own countries; and whether these missionaries realise it or not, they are simply the advanced guards of capitalist exploitation in every country to which they penetrate.

In the West, more and more are the people becoming indifferent to the Churches. Democracy has no use for the Churches for the reason that they, and their clergy with few exceptions, are always to be found on the side of vested interests and the tyranny of wealth; they are bitterly opposed to every effort that is made to introduce better conditions of life and wider liberties for the people. This has always been the attitude of the Churches throughout their history. The more thoughtful and earnest of those who are striving to bring about a cleaner, sweeter, nobler state of things are forced, often against their will, into opposition to the churches. They are so forced because they know that everything in the way of true knowledge and enlightenment, and of freedom of thought, has had to fight for its life against the bitter enmity of the churches and of their clergy.

It is strange indeed when the stupid dogmas and childish superstitions, hatched in the ignorance of the Dark Ages, are being less and less believed in the West, that these things should be taken to the East,—among Buddhists of all people!

If it be true that the Elders of the Sangha are indifferent, they are very much to blame. But are they indifferent? Or

is it simply the inherent kindliness and gentleness of the Buddhist Religion which prevent them from taking that strong, defensive stand which is necessary to counteract the degenerative influence of the Christian superstition. We think that this is most probably the explanation.

But the fact that there are those who are coming to see the evil, and are lifting up their voices against it, is a promising sign that the Buddhist peoples are not likely to become denationalised, as Tota Ram fears.

It is indeed an anomaly that the Bible, especially the Old Testament which is the wickedest book possible to put into the hands of children and simple minded people, should be forced upon Buddhists. The New Testament is not so objectionable, since it does contain a certain amount of true ethical teaching, probably derived from Buddhist sources in the earliest Christian centuries. But its crude animism is more suited for such half-civilized peoples from whom it sprang than for those accustomed to view the world and human life from the more enlightened Buddhist standpoint.

The Elders of the Sangha should impress upon the lay-followers that the teachings of the Christian missionaries are vastly inferior to the teachings of the Buddha. They are inferior in every possible way; they are inferior spiritually, inferior intellectually, inferior ethically. They are not only inferior, they are untrue. They are not true either in fact or in experience. Even the African negroes saw that, and Bishop Colenso was very nearly cast out of the Church of England because he repeated some of these negroes' criticisms!

We do not wish to offend our well-meaning Christian friends, or to hurt their feelings. This would be against the Buddhist spirit of courtesy. But they do not hesitate to say what they please, true or false, about Buddhism without any regard for our feelings. Therefore they must be told frankly how they appear from the point of view of the educated Buddhist. The Christian European looks down superciliously upon the Buddhist Thera in the East as an ignorant and

deluded "lost soul," and upon the assemblies in the temples as poor, benighted "heathen." But to the educated Buddhist the difference between the African "witch-doctor" dressed up in feathers and paint, rags and bones, grovelling before his wooden fetish, and the Archbishop of Canterbury in his mitre and robes before the altar of his cathedral, is only one of degree, not of kind,—in all essentials they are indetical.

Our co-religionists in the East have no reason to be despondent. The Dhamma of the Buddha is arousing to its old-time activity, not only in the East but in the West. To-day there is coming into existence a strong Buddhist missionary movement in the West. Of the Buddhist Society of Great Britain and Ireland readers do not need to be told. Similar societies have sprung up elsewhere in Europe, in Germany Switzerland, France, Denmark, and also in America.

The Buddhists of Shanghai have suggested that there shall be organised an International Buddhist Society with its headquarters either in London or Calcutta.

The present writer is now engaged in drawing all the Western societies together to one centre. The most effective thing that the Buddhists of the East can do, in their own interests, is to help this movement, *and help it now*. A strong Buddhist movement in the West will have a reacting influence upon Buddhism in the East, an influence of the most powerful kind for good. It will also provide an effective antidote against the missionary efforts of inferior religions.

We therefore appeal to all our co-religionists in the East who desire to see the Dhamma restored to all its ancient dignity and greatness, to assist in its establishment throughout the world.

Those who are earnest in desiring this should write to the General Secretary of the Maha-Bodhi Society, saying what help they are prepared to give. And let not the deed wait after the thought, DO IT NOW!

J. E. Ellam :

THE NIBBANA DHATU.

Nirvana belongs to the asankhatadhatu ; the arupabrahmalokas, brahmalokas, devalokas, manussaloka, preta, asura, tiraschina, naraka come under sankata dhamma. Nirvana exists in its infiniteness but only possible to realize by the Arhat consciousness, which has been absolutely purified from all evil and selfishness. So long as the mind generates hatred, egoism, and covetousness Nirvana is unattainable. Nirvana is the priceless gift that comes into eternal possession of the enlightened mind freed from all negations, foolishnesses, pride, hatred, ill-will, anger, harbouring anger, revenge, conceit, selfesteem, desires to possess worldly and celestial wealth, lustfulness, and other ignoble qualities. The karma creating mind exists. (atthi bhikkhave mano—idam kamma manam sandhāyavuttam). Mind is always active. It is like the monkey running from one branch to another, leaving one holding on another. The human being may be called the apeman because of his restlessness. Like the revolving potter's wheel the mind is subconsciously active day and night. The Ajanta frescoe shows the bhava chakra (wheel of evolutionary human life) picture wherein the mind (viññāna) is pictured in the form of a monkey, and sankhāra is shown in the form of the revolving potter's wheel and the man at work making pots. The subconscious mind is the mind ignorant of the operating processes of interdependent Causality. The enlightened mind knows how the law of Paticcasamuppāda operates, which was for the first time discovered by the Arahant Sammā Sambuddha 2500 years ago. The man ignorant of the Four Noble Truths and the Interdependent law of Causality is living in the field of negations. His consciousness is that of the apeman, fighting, quarrelling, grinning, showing a shameless passionateness, lustful, committing every kind of immorality, egoistic, covetous and full of fear, anger, showing the herd instinct, and muddleheadedness. Such is the subconscious mind, which is always in motion (javanakkhane avijjā).

Mano is the operating consciousness, when it is in activity it is associating with avijjā co-ordinating with dhammas, and dhammas are three cetasikas, vedanā, saññā, sankhārā (vedanā is feeling, saññā is perception, and sankhārā are volitions or creations of the subconscious mind). The subconscious unenlightened mind not having comprehended the lokottara doctrine of the Buddhas lives in the cosmic plane where sensations and apperceptive perceptions work (vedanā and saññā). The mind alights on arammanas, and the consciousness locates on some finite object within the cosmic range. It can't go beyond the senses, hence the pagan religions speak of heavens, of different grades. It is called in Abhidhamma psychology *viññanattithi*, hence limited and finite. The subconscious mind feels and cognises impermanent things as permanent, or thinks that annihilation is the end. Here is savage paganism and animistic metaphysics of the dung eating, cursing, swearing, locust eating naked prophets of Asia and Africa, whence religions spread. Europe for nineteen centuries lived in materialistic negations and diabolical destructiveness.

The Great Enlightener of the Human Mind for the first time proclaimed the wonderful Doctrine of supercosmic Psychology in the form of Abhidhamma. To the student of this divine psychology the ordinary fighting man appears insane. What else but insanity when you see men fighting, quarreling, destroying, intoxicated with pride, insolence, and opiates, covetous and muddleheaded.

The mind (mano) the Holy One analysed and classified its operations. Other prophets went after the object, like the dog that runs after the stone thrown at him, the Buddha like the lion went to the source whence the stone came.

The materialistic mind after death has only the dark hole in the cemetery for its habitation. During life it runs after sense pleasures like the dog, and lives showing hatred ill-will covetousness, pride, conceit, egoistic selfishness. Its philosophy is that of the animistic kind fit for the apeman. The mind trained in negations, and materialism can never comprehend

the Nirvānadhatu which belongs to the asankhata plane of infiniteness. It requires the greatest sacrifice that man can undergo to comprehend the sublime idea of Nirvāna. He who gives up selfishness, covetousness, pride, opinions, dogmatic beliefs, and walks in the Noble eight fold Path can comprehend the asankhata Nirvāna dhātu. The clinging to cosmic phenomena under the illusion that they are permanent and eternal must be given up entirely. The mind must be enlightened first by a study of the great Law of Interdependent Causality. Western metaphysicians, and Eastern forest philosophers have failed to comprehend the asankahtanibbāna dhātu, and will never understand so long as they live the ignoble life opposed to the Noble eightfold Path. The mind must first be disciplined in the discipline of the Buddha to acquire the science of Vimuttiñāna darsana, which when acquired will give the mind enlightenment to realise the freedom and the bliss of Nibbāna.

The science of psychic evolution is to be found in the Abhidhamma, it is the paramattha dhamma of the Buddha fit for the virile, heroic, earnest, fearless, noble youths of good families. The vulgar run after silver gold and women, and intoxicating liquor to keep the mind in the plane of joyousness, which is all but a dream, and the pleasure that they enjoy is like that of the dog gnawing a bone. It is under an illusion that the bone is producing the blood, while it is its own blood that it is tasting. Sensualism and animism are for the ignoble vulgar barbarian.

ANCIENT INDIA.

The educated class in India get their knowledge of the past history of India from European sources. They study Moslem history and British history and leaving the most active and brilliant period of Indian civilization, jump at once to what is called the Vedic period. The German scholars study the

philosophy of the Upanishads, especially the scholars of Jewish extraction. Oldenburg was a German Jew converted to Christianity, so was also Deussen. They like the Vedas and the Upanishads because of the patriarchal tone in these books. They are more like the book of Isaiah, Ezekial, Jeramiah, the Songs of Solomon, the Book of Job and the Psalms. For pessimistic adumbrations you can go to the book of Ecclesiastics. They are all the poetic refrains of the Babylonian and Chaldean seers, which the Jewish exiles incorporated in their book when they returned from Babylon.

The Upanishad books do not belong to one school of thought. There is not a well reasoned consistent philosophy in them. The Upanishads were philosophic theses of the forest scholars. At what period of Indian civilization they were composed there is no evidence. If they were written before the Buddhist period we should find mention of their existence in the Pali literature. The later commentaries on the Upanishads were written by Sankara, and Sankara lived in the seventh or the eighth century of the European era, and he had before him the books of the different schools of Indian philosophy. Buddhaghosa mentions in rare instances the philosophy of Sankhya in order to show that the Vibhajjavada of the Buddha has no agreement with the former. Dhammapala in his *Visuddhimagga Tika* speaks of Kanada in a critical spirit. The Nigantas, Ajivikas, are mentioned in the Pali books.

The anglicised Oriental scholar in India has no first hand information of the contents of Pali literature. They have the knowledge gained by reading the Translations of Pali works by Orientalists of Europe. They make no original research by reading the unpublished texts of Pali literature, and they will not go to the living sources of Pali scholarship, but with the superficial knowledge gained from unauthorised sources make a display of their gathered knowledge influenced by the scholarship of the West to mislead the ignorant. It is a case of the blind leading the blind. Greek philosophy, German philosophy,

British philosophy are what the Indian student study, but his knowledge of the brilliant period of Indian activity, when Buddhist universities at Nalanda, Benares, were diffusing knowledge throughout China, Turkestan, Burma, Java, Ceylon, is practically nil. The desire for patient research is not in the Indian of the present day. He is under the glamour of the materialistic upstart civilization of the West. The earnestness of the ancient Indian student to discover Truth is not yet born in the Indian consciousness. The universities established under European influence are officialized, and fear is inculcated as a political creed within their portals. Every one is actuated with no high impulse to discover truth at any cost. The professors are not fond of psychological investigations, nor have they the desire to follow high ideals leading to conscious psychological freedom. It is the philosophy of the belly that they learn, and the goal is political fame and a decoration bestowed by the bureaucracy. Spiritual self-sacrificing philosophic teachers have not yet been born. The Indian goes to the European to learn what his ancestors had discovered. It is easy for the demoralised consciousness to do everything with the least resistance. The wealthy class in India are extravagantly luxurious, and effeminate, living in a state of continuous fear, having no vitality to resist. The anglicised leaders in their speeches invariably quote Western authorities or the Semitic utterances of degenerate prophets of decadent Palestine. To the Indian all science and philosophy is to be found in the adumbrations of Semitic ascetics. It is the same with the politicians and journalists of Europe. They all live on the crumbs found in the garbage box of Galilee. India with a population of 300 millions has suffered for the last thousand years. Brahmanism brought into existence the culture of caste aristocracy, and raised upstarts to the ancient thrones of blueblooded Kshattriyas, who were willing to acknowledge the priest government administered by the Brahmanical hierarchy. In the Buddhist period it was impossible for the priests to monopolise power, and they welcomed every foreign invader to destroy the

national government of the people. Buddhism advocated national democracy, opened the gates of knowledge to all, diffused it throughout Asia, and students flocked into the Indian Buddhist universities from all parts of Asia ; but Brahmanical treachery was always at work to destroy democracy and establish a priestly oligarchy. To do that they founded the Tantric orgies, whereby they paved the way to moral degradation by giving a premium to abnormal sexualism. The Brahmins made the Buddha a Tantric and led the Buddhists to take up the Tantric cult. The people became unmoral, and they forgot the elevating, purifying, wholesome doctrine of the Great Teacher, who emphasised moral purity as the basis of human progress. The people became demoralized, Brahmanical priestcraft triumphed, and India for the first time became effeminate, and discord, and disunity with class and caste distinctions followed in the trail. Upstarts occupied thrones and they were willing to work with the priestly caste, for political reasons Buddhism was taboo, and then followed the great catastrophe. The civilization of Aryanism was exposed to dangerous attacks from outside, and for the first time India went down when Mahammad of Ghazni, the son of a slave, smashed the gates of India, and destroyed the civilization that had existed for nearly 20 centuries, from the time of the Buddha to the time of Harsha.

What is necessary to-day is to rebuild the superstructure of the Buddhist period when India was leading the nations of Asia, and in close touch with the then existing empires. The lost history of India's most brilliant period of gigantic activity has to be rediscovered. The agricultural, economic industries, trade, cattle rearing, aesthetic arts formed the greatest asset of Buddhist culture. The philosophy of the Middle Doctrine promulgated by the greatest Aryan Teacher, and His message of universal love, and mercy to animals are what the teeming millions of Indian people require to-day, not the asvamedha sacrifices of Pushyamitra or the Brahmanical oligarchy of caste, which keeps the masses in a state of continuous decay and

illiteracy and ignorance. It is the masses that supply the wealth to every adventurer that comes to exploit India. To elevate them the Doctrine of the Tathagata is needed. Neither Vedic rituals, nor Islamic bestial sacrifices, nor Anglo-saxon alcoholism can bring the masses to a sense of progress. They demoralize and degrade humanity.

Europe when she had only the Semitic Bible was unprogressive, and accepted the philosophy of the cut throat. The nations fought among themselves, pope fought against pope, there were wars and rumours of war during the period of Christian supremacy. From 334 A.C. to 1914 A.C. Europe was like a big battle field. Now that the Germans and Austrians have been crushed the remaining Christian nations contemplate of crushing the Asiatic nations and have them reduced to slavery. Is there no hope for Asia?

China's millions have succumbed to the poison of opium thanks to British trade and gunboats. India under the Brahman and Moslem administrations declined and is to-day a moribund body. The western missionary is at work to-day in both countries as agents of European trading syndicates. There are nearly 7000 missionaries of the Protestant denominations in China and nearly 5000 in India, engaged in their demoralizing mission of making proselytes to European materialistic sensualism. Then again France, Belgium, and Italy have their Roman Catholic emissaries in China and India working to reduce the converts to asinine imbecility. The opium monopolists and whisky dealers are destroying the vitality of millions upon millions, also the cocaine and morphia manufacturers of England and America. What is needed today in both India and China is a strengthening vitalising moral reform. The people drink liquor, eat and smoke opium etc. The wealthy class live in sensual extravagance and the princes have let morality to go to the winds. Neither Confucius nor Lao-tsze can help the Chinese nor the Galilean prophet to escape the net of the European traders. Morality and intellectual educa-

tion should be given to the people to shun the opium trader and avoid the poison of western sensualism.

In India neither the war book of Krishna, nor the Vedas of the Brahman priesthood, nor the Koran of Arabia, nor the Bible of the Hebrews can help the teeming millions. The war book was for the Kshatriyas, the Vedas were for the three tribes of Brahmans. Today there are no Kshatriyas, and no Brahman is there who make his living from the Vedas. The war book can be of no help to the agricultural and industrial masses. There is only one Guide and Teacher and Friend that will guide the masses to enlightenment and happiness—the Prince Siddhartha, who made the great Renunciation for the sake of supernal Truth and the doctrine of Ahimsa.

India needs an army of ten thousand selfsacrificing, unselfish, educated, morally superior Brahmacharis to raise the masses. In the villages the people are demoralized and live in fear. The gospel of the *Buddha* should be preached to them. The Muhammadans should be asked to give up killing cattle and the Hindus from selling them for slaughter. The Edicts of the great emperor Asoka should be translated into all the vernaculars and disseminated throughout Indian villages so that they will understand the gospel of the "Apostle Emperor" who loved all, and who worked day and night for their happiness. They will see the difference in the life of the emperors who expect divine homage and the emperor who sacrificed everything for the happiness of his vast empire. The Dhammapada, the Chakkavatti and Singalovada suttas the Ambalattika Rahulovada sutta, the Vasettha, Brahmanadhammika suttas should be translated into the vernaculars and taught to the people. They will then understand their duty.

BUDDHISM AND THE INDO-SCYTHIAN CIVILIZATION.

Professor Sten Konow of the Kristiania University, Norway, has contributed an illuminating article on the Indo-Scythian Dynasties and their place in the History of Civilization to the

April number of the well known magazine, the *Modern Review*. We take the liberty to reproduce here few paragraphs therefrom as they refer to the part Buddhism played in the development of the Turkestan civilization.

"It is a wellknown fact that excavations and research in Chinese Turkistan have revealed the existence of ancient towns and villages in localities where, at the present day, the sand of the desert has rendered it impossible for human beings to live. Numerous finds have shown that old inhabitants of these places were no barbarians, but were in the possession of a highly developed civilization. Sculptors and painters exercised their craft, with great skill and ability, and the people were in possession of a rich literature. The greater part of the finds belongs to the sphere of Indian civilization, other ones point to Persia, and there is further a strong influence of Chinese ideas and institutions. Even Christian communities can be shown to have flourished there at an early date. Manuscripts and fragments of manuscripts are very numerous among the antiquities brought to light in Chinese Turkistan. If we bear in mind that so many of the finds point in the direction of India, we shall not wonder at the frequency with which Sanskrit has been used in these remains. Several important Sanskrit works, which seem to have disappeared in India, have been brought to light in the sand desert, where they have been remarkably well preserved. The oldest Sanskrit manuscripts in existence have been found in Turkistan. In addition to Sanskrit we find an ancient vernacular, hailing from north-west India and this Indian tongue has evidently been used as the common language of administration during the first centuries after Christ all over the southern part of Chinese Turkistan. From this fact we can gauge the extent of Indian influence on the civilization of Central Asia. It follows from the state of things revealed by the literary remains found in Eastern Turkistan that the tribe which classical authors called Tokharoi or Tochari spoke an

Indo-European language and probably therefore were of Indo-European race."

Speaking of the origin of Kushana dynasty, Prof. Konow says: "We know that the establishment of the Yuechi as rulers over the Tahia, i.e., Tokharians, of Bactria led to important consequences for the subsequent history of India. One of the Bactrian clans, which the Chinese called Kuei-shuang, conquered the other clans and started on an expedition of conquest. The result was the foundation of an empire in Afghanistan and India, under a dynasty which the Indians called Kushana, Kushana being no doubt the same word which the Chinese have made into Kuei-shuang. The Kushana rulers held sway in Northern India down till the fourth century A.D. and here they apparently became the successors of the Sakas and carried on the work begun by them."

About the Indo-Scythian activity Professor Konow says: "They themselves became Indianized, they learnt to think and to feel like their Indian subjects, and one of the Kushana kings, the famous Kanishka is one of the famous protectors of Indian Buddhism. In adapting themselves to Indian ideas and Indian notions, they further became instrumental in spreading civilization to their old home in Central Asia. The connection with Turkistan was not severed, and even from far-away China attempts were soon made at entering into relations with the powerful Indian rulers. The results were easily seen.

"Buddhism the new religion of the Scythian conquerors, spread from their courts into Chinese Turkistan and farther, at a very early date, into China. The whole of Eastern Turkistan was for a long time Buddhist, and the first information about Buddhism came to China about the time of Christ. It is not necessary to say anything about the great influence exercised by Indian Buddhism on Chinese civilization. The facts are too well known. We should only remember that the Buddhist propaganda in the east took place through the instrumentality of the Indo-Scythians."

"In the wake of Buddhism Indian ideas and Indian institutions found their way into Chinese Turkistan. An Indian dialect became the language of government, and Indian political methods mingled with Chinese ideas and brought about a system through which the distant country could be well and effectively ruled.

"In the Buddhist monasteries literature and intellectual research flourished, and we find a rich development of the fine arts. Central Asian civilization has never reached such a high standard as in the Buddhist period. As the communication with the neighbouring countries became secured, trade increased, and the civilizations of the East and the West could meet and influence each other.

"Through Buddhism the Graeco-Indian art found its way into Central Asia and further into China, where Buddhist missionaries had paved the way. Considerable remains of Buddhist art have been brought to light in Chinese Turkistan, and everything points to the conclusion that the country owes its artistic refinement to the wave of Indian civilization which came as a consequence of the introduction of Buddhism. In technical details this art still points back to the workshops of Greek painters and sculptors. The inspiration, on the other hand, is Indian. Chinese taste gradually influences the execution of the works of art, but the Indian stamp is never quite effaced.

"There are even indications which tend to show that the Buddhist art introduced in the Indo-Scythian period has exercised an influence on the artistic development in Europe. In Turkistan the civilization of India, Persia and China came into contact with old Christian communities and there was a wide scope for mutual interchange of ideas and ideals. We are as yet not in a position to decide which role Eastern Turkistan has played in spreading Asiatic, especially Indian, folklore to Europe. We know that numerous popular tales of Indian origin have found their way into every corner of Europe. Some of them have been transplanted through literature, and

it is a well known fact that that great Indian collections of such stories have been translated from language to language. The same is perhaps the case with artistic and decorative details in European architecture, wood-carving, weaving and so forth, which seem to point to Asia as their origin. And it is almost certain that Christian art is to some extent indebted to the Buddhist art of Central Asia."

BUDDHIST ACTIVITIES IN INDIA.

The Tamil Buddhists of Madras are very poor, and the want of a preaching hall has been long felt. The Madras Maha-Bodhi Society was started about 20 years ago by a number of Buddhists chief of whom were Professor Lakshmi Narasu and Mr. Singaravelu Chetty, B.A. For several years the Society received help from the late U. Shway Oh of Moulmein and the Buddhist Society started by the late Bhikkhu Dhammakitti. After the death of the former the Society practically ceased to exist. Mr. Singaravelu Chetty kept up the work for several years from the donations received from the Ceylon Buddhists; but he was not able to continue the work that he had begun owing to his private affairs. Professor Narasu with the co-operation of the few Buddhists at Prambur continued the work, and the Maha-Bodhi Society was paying rent for several years for the room engaged by the Buddhists in Madras, and the Society seeing the necessity of having a hall for Buddhist work, last year purchased a plot of land quite close to the Prambur railway station and commenced building a hall, which is now nearing completion. Mrs. T. R. Foster of Honolulu contributed Rs. 3,000 for the erection of the building, and now we find that the amount is not sufficient to finish the roof. Professor Narasu is supervising the erection of the building. He writes to say that another Rs. 1,000 would be required to complete the roof. We hope that some

good Buddhist in Burma or elsewhere will contribute the sum to have the building completed before the next Baisakh Festival, which comes on the 21st May, 1921.

Buddhagaya is the central shrine of the Buddhists. The holy shrine is about seven miles from the Gaya Railway Station, and when pilgrims to Buddhagaya arrive at Gaya they are put to great inconvenience for want of rest-house. Sometimes the train arrives at midnight, and the pilgrims have to pass the night at the station. Pilgrims returning from Buddhagaya to catch the train at Gaya have to undergo the same inconvenience, having to wait at the station till the arrival of the train. To help the pilgrims who are stranded at the station is an act of merit, and the Maha-Bodhi Society appeals to the Buddhists for financial help to erect a rest-house at Gaya. In 1895 the Society bought a plot of ground about seven minutes walk from the Gaya station, by the side of the main road called Macleodganj Road, and anticipating contributions from Buddhists the Maha-Bodi Society started building a cottage, and contributed Rs. 1,300 to begin work. For more than a year the Society is maintaining a Bhikkhu at Gaya at their expense, who is of service to the Burmese pilgrims who arrive at Gaya to visit Buddhagaya. We earnestly request the Buddhists to send contributions to complete the building. About five thousand rupees are required.

The Maha-Bodhi Society is maintaining a Bhikkhu at their Dharmasala at Sarnath, Benares, and it is the intention of the Society to erect a small Vihara at the holy spot where the Lord Buddha preached His first sermon, to enshrine a holy Relic of the Lord, which the Government of India promised to present thereto when the Vihara is built. The sum of Rs. 20,000 has been received from Mrs. T. R. Foster of Honolulu for the work ; and it is the intention of the Society to erect a Vihara on the plan of the famous Vihara that stood on the exact spot where the Great Teacher sat when He preached the first sermon. We are in communication with the Director-General of Archaeology in India on the subject,

and on the receipt of the plan of the Vihara, the Society will begin work. It is the intention of the Society to begin a Training school after the Vihara is built. To erect a hall, and cells for the bhikkhus we require support from the Buddhists of all countries. The Maha-Bodhi Society is chiefly indebted to Mrs. T. R. Foster for the maintenance of the Buddhist propaganda in Middle India.

SRI DHARMARAJIKA CHAITYA VIHARA FUND.

The names of the contributors to the Vihara Fund with the amounts donated are given below :—

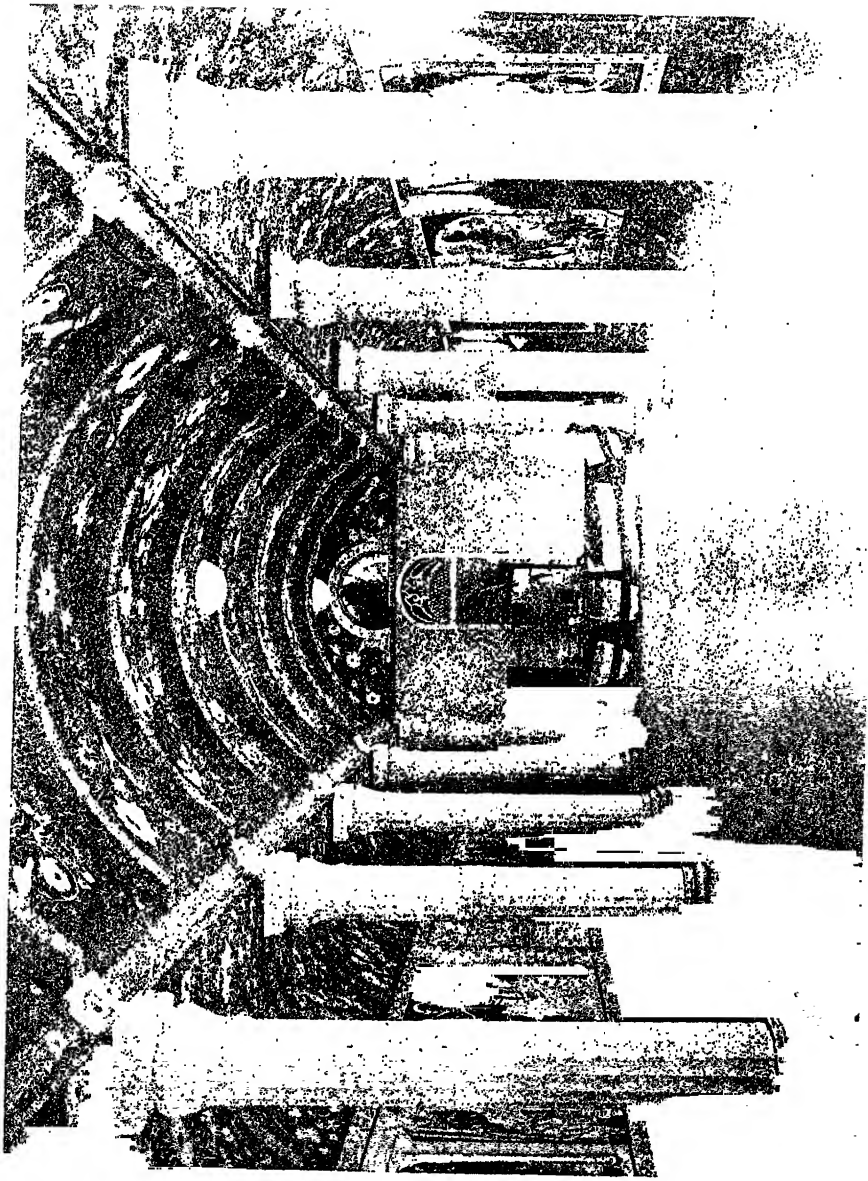
| | Rs. | A. | P. |
|---|--------|----|----|
| Mrs. T. R. Foster of Honolulu (1st instalment) | 18,350 | 10 | 0 |
| Mrs. T. R. Foster of Honolulu (2nd instalment) | 15,944 | 10 | 1 |
| Mrs. T. R. Foster of Honolulu (3rd instalment) | 13,759 | 15 | 0 |
| His Highness the Maharaja Saheb of Baroda ... | 10,000 | 0 | 0 |
| Anagarika Dharmapala in the name of his Father | 5,000 | 0 | 0 |
| Anagarika Dharmapala in the name of his Mother | 5,000 | 0 | 0 |
| Anagarika Dharmapala in the name of his brother E. Hewavitarne Esqr. ... | 1,000 | 0 | 0 |
| Dr. & Mrs. C. A. Hewavitarne, Colombo ... | 2,000 | 0 | 0 |
| Mr. & Mrs. N. D. Stephen de Silva, Colombo, ... | 1,500 | 0 | 0 |
| P. Alvis Peris Esqr., Marawila, Ceylon ... | 1,000 | 0 | 0 |
| Kumar Manindra Chandra Singha of Paikpara, Calcutta | 500 | 0 | 0 |
| Profulla Nath Tagore Esq., Calcutta ... | 250 | 0 | 0 |
| Lal Singh Johurry through P. K. Majumdar Esq., Bar-at-Law | 250 | 0 | 0 |
| Carried Over | 74,555 | 3 | 1 |

| | Rs. | A. | P. |
|---|--------|----|----|
| Brought Forward | 74,555 | 3 | 1 |
| Mr. & Mrs. C. Jinarajadasa, Adyar... | 150 | 0 | 0 |
| John Silva Esq., Booyal, Queensland ... | 150 | 0 | 0 |
| Quah Ea Sin Esq., Rangoon | 110 | 0 | 0 |
| R. B. Henry Esq., Rangoon | 105 | 0 | 0 |
| Messrs. M. L. Hewa & Co., Yokohama, Japan | 101 | 2 | 5 |
| J. H. Bilimoria Esq., Theosophical Society, Bombay | 101 | 0 | 0 |
| Honourable Arun Chandra Singha, Calcutta ... | 100 | 0 | 0 |
| J. C. Chatterjee Esq., Calcutta | 100 | 0 | 0 |
| His Highness the Maharaja of Tipperah ... | 100 | 0 | 0 |
| Dr. Paira Mall, Amritsar | 100 | 0 | 0 |
| Charles Moore Esq., Calcutta | 100 | 0 | 0 |
| B. Kobayashi Esq., Calcutta | 100 | 0 | 0 |
| Mrs. F. R. Senanayaka, Colombo | 100 | 0 | 0 |
| Mrs. D. S. Senanayaka Lamateni, Colombo ... | 100 | 0 | 0 |
| Major Geo., H. Rooke, England | 99 | 10 | 0 |
| K. Shempa Esq., Darjeeling | 99 | 4 | 0 |
| Mr. C. V. Pathy, Pegu, Collections from Burmese Buddhists | 88 | 0 | 0 |
| Collected by Mr. M. R. Perera, Vavassar Mills, Kurunegala | 60 | 0 | 0 |
| Tan Twan Tee Esq., Rangoon (in 2 instal- ments) | 59 | 11 | 0 |
| Laung Palibachana, Bangkok, Siam | 56 | 9 | 9 |
| Mr. Jogendra Singh Sardar, Oudh | 50 | 0 | 0 |
| I. N. Calcutta through Mr. Kobayashi ... | 50 | 0 | 0 |
| Mrs. D. J. Amaratunga, Ceylon | 50 | 0 | 0 |
| Neerodhnath Mukherjee Esq., Calcutta ... | 50 | 0 | 0 |
| A. K. Wales Esq., Benares | 40 | 8 | 0 |
| Dr. Gudrun Friis Holm, San Francisco, America | 37 | 8 | 0 |
| G. William, Esq., Polwatta, Ceylon | 35 | 6 | 0 |
| Carried Over | 76,848 | 14 | 3 |

| | Rs. | A. | P. |
|---|--------|----|----|
| Brought Forward | 76,848 | 14 | 3 |
| Veerabaddana Aracchi Lewis Appu, Queens- land | 33 | 8 | 0 |
| Captain Julio Garrido, Spain | 37 | 12 | 0 |
| Buddhists of Sumatra through Messrs H. Don Carolus & Sons | 31 | 8 | 0 |
| Mrs. Annie Besant | 30 | 8 | 0 |
| Mrs. D. B. Jayatilaka, Colombo | 30 | 0 | 0 |
| Mrs. Irene Taylor, Philadelphia, U. S. A. ... | 28 | 11 | 0 |
| Babu Ananta Kumar Barua, Calcutta ... | 25 | 8 | 0 |
| Koo Lee Galay Esq., Burma | 25 | 0 | 0 |
| Lala Durga Das, Amritsar | 25 | 0 | 0 |
| Senanayaka Mohotti Appuhami, Telijjagoda, Ceylon | 25 | 0 | 0 |
| R. F. Johnston, Esq., China | 22 | 0 | 0 |
| Sri Kavilakshana, Kelaniya, Ceylon ... | 20 | 0 | 0 |
| C. R. Parthasarathi Iyengar, Madras ... | 20 | 0 | 0 |
| Senor Jose Xifre, Spain... .. | 16 | 3 | 0 |
| P. Moonasingha Esq., Colombo (three instal- ments) | 15 | 0 | 0 |
| Mrs. T. Dexter, London... .. | 13 | 5 | 0 |
| R. D. William Fernando Esq., Negombo, Ceylon | 13 | 0 | 0 |
| D. P. Kotwall Esq., Karachi | 12 | 0 | 0 |
| Moung Gyi Esq., Burma | 12 | 0 | 0 |
| Captain J. E. Ellam, London | 11 | 13 | 6 |
| Mrs. Caroline Foley Rhys Davids, England ... | 11 | 13 | 6 |
| L. Gunaratana Upasika, Ceylon | 11 | 12 | 0 |
| D. Rajagopalcharya Esqr. | 10 | 0 | 0 |
| C. Hamamura Esq. | 10 | 0 | 0 |
| Mr. & Mrs. Jacob Chinaman, Calcutta ... | 10 | 0 | 0 |
| Raj Bahadur Jadunath Majumdar, C.I.E. Jessore | 10 | 0 | 0 |
| Todar Mall Esqr., Bar-at-Law, Amritsar ... | 10 | 0 | 0 |
| Carried Over | 77,370 | 4 | 3 |

| | Rs. | A. | P. |
|---|--------|----|----|
| Brought Forward ... | 77,370 | 4 | 3 |
| A. L. De Mynn Esq., Kantara, Egypt ... | 10 | 0 | 0 |
| N. K. L. P. Dias Esq., Galle, Ceylon ... | 10 | 0 | 0 |
| Nonno Hami Upasika, Ceylon ... | 10 | 0 | 0 |
| Rai Kiron Chandra Bahadur Narail... .. | 10 | 0 | 0 |
| D. A. Meegama Esqr., Talpe, Ceylon ... | 10 | 0 | 0 |
| Tara Singh Esq., Amritsar ... | 10 | 0 | 0 |
| Mr. & Mrs. S. M. P. Wijayatilaka ... | 10 | 0 | 0 |
| Messrs. S. W. & S. A. Wijayatilaka, Matale Ceylon | 10 | 0 | 0 |
| Revd Sugatasiri Bhikkhu, Manikdiwela, Ceylon | 10 | 0 | 0 |
| Revd. Rindo Ishikawa, Calcutta ... | 10 | 0 | 0 |
| .. O. T. Nandjunda Esq., Mysore ... | 10 | 0 | 0 |
| Meh Van, Bangkok, Siam ... | 9 | 15 | 0 |
| S. Ferguson Esq., New Zealand ... | 7 | 5 | 0 |
| M. S. Wijayanaga Bhikkhu, Ceylon ... | 5 | 0 | 0 |
| Sramana Wan Hui, Calcutta ... | 5 | 0 | 0 |
| Mrs. Tshering, Calcutta ... | 5 | 0 | 0 |
| D. N. Bali Esq., Rawalpindi ... | 5 | 0 | 0 |
| M. H. Master Esq., Godhra ... | 5 | 0 | 0 |
| Atma Ram Esq., ... | 5 | 0 | 0 |
| Narain Rai Varma Esq., Bombay ... | 5 | 0 | 0 |
| Visvanath Balaji Gokhale Esq. ... | 5 | 0 | 0 |
| Srimati Lakshmi Moonasingha, Colombo ... | 5 | 0 | 0 |
| Srimati Mallika Hewavitarne, Colombo ... | 5 | 0 | 0 |
| Dharmanaigyan Esq., Mainpuri ... | 5 | 0 | 0 |
| Prangivan Odhavji Esq., Bhawanagar ... | 5 | 0 | 0 |
| Misses Wijayatilaka, Matale, Ceylon ... | 5 | 0 | 0 |
| Premawardhana Sahodara Society, Ceylon ... | 4 | 8 | 0 |
| B. P. Karunaratna Esq. ... | 3 | 4 | 0 |
| Private J. B. Ryan, 6 Battle Bufts ... | 3 | 0 | 0 |
| C. V. Pathy Esq., Pegu... .. | 3 | 0 | 0 |
| Carried Over | 77,576 | 4 | 3 |

| | | | Rs. | A. | P. |
|--|-----|-----|--------|----|----|
| *Brought Forward | ... | ... | 77,576 | 4 | 3 |
| K. R. Jussawalla Esq., Adyar | ... | ... | 3 | 0 | 0 |
| Secy. Theosophical Society, Desai... | ... | ... | 2 | 8 | 0 |
| C. T. Strauss Esq., Switzerland | ... | ... | 2 | 8 | 0 |
| Dharmasena Upasaka, Colombo | ... | ... | 2 | 8 | 0 |
| Govind Duara Esq., Calcutta | ... | ... | 2 | 0 | 0 |
| Dr. Hiralal R. Clerk, Cambay | ... | ... | 2 | 0 | 0 |
| Monilala M. Mehta Esq., Kthiawar | ... | ... | 2 | 0 | 0 |
| Khairpur Theosophical Society | ... | ... | 2 | 0 | 0 |
| F. J. Weeraratna Esq., Ceylon | ... | ... | 2 | 0 | 0 |
| B. A. Upasaka Esq., Weboda, Ceylon | ... | ... | 2 | 0 | 0 |
| Babu S. K. Barua, Hsipaw, Burma | ... | ... | 2 | 0 | 0 |
| S. Narasingh Rao, Salem | ... | ... | 1 | 2 | 0 |
| F. B. Bilimoria Esq., ... | ... | ... | 1 | 0 | 0 |
| C. K. Shah Esq., ... | ... | ... | 1 | 0 | 0 |
| J. R. Chestie Esq., Benares | ... | ... | 1 | 0 | 0 |
| Ajmere Branch Theosophical Society | ... | ... | 1 | 0 | 0 |
| Hiral Govind lal Lakhi Esq., | ... | ... | 1 | 0 | 0 |
| Hiralal Nanda lal Desai Esq., | ... | ... | 1 | 0 | 0 |
| Pt. Ichar Chand, Lahore | ... | ... | 1 | 0 | 0 |
| P. B. Talahagoda Esq., Matale | ... | ... | 1 | 0 | 0 |
| K. P. Ratnayaka Esq., Matale | ... | ... | 1 | 0 | 0 |
| D. A. Rajapaksha Esq., Matale | ... | ... | 1 | 0 | 0 |
| K. B. Seneviratna Esq., Matale | ... | ... | 1 | 0 | 0 |
| Mrs. B. J. Perera, Colombo | ... | ... | 1 | 0 | 0 |
| R. V. Joshi Esq., ... | ... | ... | 0 | 4 | 0 |
| Anonymous, Mysore | ... | ... | 0 | 1 | 0 |
| Kushald Singh, Sind | ... | ... | 0 | 2 | 6 |
| Small donations through Rai Jatindra Nath Choudhury | ... | ... | 16 | 0 | 0 |
| Interest on the amount in the hands of the Treasurer | ... | ... | 70 | 13 | 0 |
| Interest received from the Bank | ... | ... | 3,131 | 0 | 7 |
| TOTAL | ... | ... | 80,832 | 3 | 4 |



Inside of Sri Dharmarajika Chaitya Vihara.

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXIX

JUNE

2465. B. E.
1921. A. C.

No 6

BUDDHISM AND CHRISTIANITY.

A CONTRAST.

By J. E. Ellam.

There has been placed in my hands a book called *The Story of Buddhism*, by K. J. Saunders, who is also the author of *Buddhist Ideals*; translator and editor of *The Heart of Buddhism*; editor and joint translator of *The Buddha's Way of Virtue*; Warden of the Y. M. C. A. Students' Hostel, Rangoon. It is not a very new book, being published in 1916. In itself it would hardly call for a lengthy review; but since I am informed that it is extensively used as a missionary text-book, it demands consideration; especially so since it raises points which justify a comparison between Buddhism and Christianity which may prove of value to Buddhists confronted by its arguments—

The author informs us (p. 104) that at one time he was a Buddhist novice. He must have been caught by the missionaries before he had time to learn very much about

Buddhism. And since then, in the six years which he tells us he has spent in close contact with the peoples of Burma and Ceylon, he has not learned very much more, unless indeed, as we hesitate to suggest, he has chosen to misunderstand it under missionary influence. But how should he have a thorough knowledge of Buddhism in six years? The present writer has studied Buddhism in the East and in the West for sixteen years, and know that, though in its ethics and first principles it is very simple, yet as C. T. Strauss well says, "The most highly cultured European, mentally equipped with the results of the latest philosophical and scientific achievements of a highly advanced civilization, cannot easily fathom it." Thus, as our author says in his Introduction, his book "ignores many great problems," which are the four truest words in the whole volume.

We are told (p. 8.) that Buddhism has, in the course of its development, adopted just those elements of belief and practice which are essential parts of Christianity; and has done so in the teeth of the strict injunctions of its founder. It is true, as we shall see later, that many corruptions collected about the central and essential teachings of the Buddha, and it will be explained how this came about. But has our author considered how much Christianity has adopted, of a far worse kind than can be alleged against Buddhism, in the teeth, if not of its founder's injunctions, at any rate of his teachings?

"Everywhere the Buddhist system has failed," and yet it is "the only rival religion to Christianity which is really possible to the Western mind" (p. 8). This is rather curious, and we wonder how such an anomaly can come about. It seems that there are "Not a few men of culture in the West, orphaned in the world of faith, and finding the milk offered them by the sciences thin and a little sour, have sought in Buddhism a *via media*, and are satisfied that they have found it." This hardly puts the case correctly. Most men of culture are orphaned in the world of faith, and find the milk offered them by the Christian Churches thin and very sour. It will not mix,

any more than watered milk, with the oil of modern, scientific knowledge. They find that there is no such antagonism between Buddhism and science because both are based upon reason and experience. They find that there is a philosophy, *and a religion*, in Buddhism worthy of their knowledge and their culture, whereas there is nothing of the kind in the native and childish doctrines of Christianity. "Buddhism, so regarded, contains within itself the germs of an antagonism to Christianity more serious than the antagonism of Islam, or of any other of the great world-religions, inasmuch as it is a possible rallying-ground of all the agnostic ability and culture of the age: a meeting-place of all for whom humanity and not Deity is the supreme idea" (p. 11). This is precisely true. Buddhism puts humanity first. Christianity considers "deity" first; but when we come to examine their claims closely, we find that Christians know no more about "deity" than does the Agnostic. The Agnostic, however, is modest enough to admit it.

The doctrine of transmigration hangs "like a pall" over the people of India (p. 17). It is curious that we should not have noticed the pall-like character of this doctrine. But over the Buddhists, at any rate, has never hung so terrible a pall as hangs, even to-day, the black cloud of the Christian doctrine of eternal hell-fire. "How this doctrine (of transmigration) arose, no-one has yet fully explained." It is a doctrine which arose in those ancient civilizations, long since vanished, and which reached a height not even yet approached by the Christian civilization. It is a doctrine common to all the great religions of the world, in all ages, and long anterior to Buddhism. It is a truth which the Buddha recognised, and since his doctrine is *all truth* it necessarily appears there. The exceptions are the three religions which had their origin in Semitic materialism, *i.e.*, Judaism, Christianity and Mahomedanism, whose gods are anthropomorphic, that is to say magnified men. The alternative which these religions present to the doctrines of karma and re-birth is that man is a helpless

victim to the arbitrary will of a capricious, irresponsible creator-tyrant from whose whim there is no escape. Buddhism totally rejects this monstrous theory. The doctrines of karma and re-birth are not the only facts which have been denied by Christianity and denounced by the Churches, whose history, from the time of Hypatia until now, has been one of bitter antagonism against true and correct views of the world and the nature of man. These doctrines are meeting with wider recognition in the West to-day for this very reason,—that they are in accordance with such views, and in the near future they will be generally accepted. If Buddhists say that unfortunate circumstances in this life are the consequence of evil in a past life, it is, at any rate, a more comfortable belief than the Christian statement that it is "The Will of God."

The Order (Sangha) is referred to in several places, but its purpose is wholly misunderstood. Buddhism falls into three parts, the one leading naturally into the other: (1) ethics, moral conduct; (2) self-development, mental, moral and spiritual; (3) the development of certain higher spiritual and psychic powers latent in all. The first and the second are within the easy reach of everyone. *Perfection* in the second is difficult amid the turmoil and distractions of the worldly life, and almost impossible when surrounded by the sensualism and grossness characteristic of Christian civilization. The third is wholly impossible under such conditions. The purpose of the Sangha is to provide that quietude and detachment of mind necessary for study, and the practice of those higher meditations which no outsider can understand, and who is therefore incapable of commenting upon it. Unfortunately many men have joined the order at various times who were unfitted for it. Hence corruption crept in. But these corruptions were never *infamous* as they have been in the history of Christian monasticism. There is no religion in the world which has such a terrible record of depravity, sensualism, vice and crime, as can be laid to the charge of Christianity in this direction. Even at its worst, the Sangha can never be accused of similar

infamies. But the vows of the Sangha are not life-vows, they are terminable at will. The wisdom of this provision is obvious, for it is not everyone who is fitted for the vocation of Bhikkhu. The life-long vocation of Bhikkhu can only be for the few. Hence the vows only hold good so long as one remains in the Order, and he who finds their observance irksome should leave it. This marks the difference between the monastic systems of Buddhism and of Christianity, much to the detriment of the latter. The higher psychic powers alluded to cannot be comprehended by the materialistic Christian. They lead to *direct knowledge* of the inner laws and forces of nature, the higher spheres of being, to understanding of karma and re-birth, to various supernormal powers, and, above all, to the realisation of Nirvana, which is neither extinction, nor a state of being, as we are led to suppose. Nirvāna is a state of the highest spiritualisation attainable in this life, which leads to Parinirvāna which, again, is not a state of *being* as understood by the finite mind. The Higher Buddhism is wholly beyond the understanding of such writers as our author, and thus their "criticism" goes very wide of the mark.—(To be continued.)

TALKS ON THE BUDDHA DHAMMA.

Buddhism is the name given by European writers to the religion founded by the Buddha. The Word Buddha means the perfectly Enlightened or the Awakened One. He who discovers the Four Noble Truths is called a Buddha. There are four classes of Buddha: suta Buddha; chatu-sachcha Buddha; pachcheka Buddha; sabbaññu Buddha. The Bhikkhu learned in the Dhamma is called Suta Buddha, the (khināsava) passionless Arhat is called chatusachcha Buddha; the self-enlightened Buddha who has practised the ten pārami for two asankheyya and one hundred thousand kalpas is called

the Pachchekabuddha ; the all perfect omniscient Buddha who has reached the goal by having practised the ten pārami for four asankheyya, or eight asankheyya or 16 asankheyya kalpas. is called Sabbhaññu Buddha.

To become an Arhat it is necessary to practise the ten-pāramitas for one asankheyya kalpa, and the desire should be kept right through to reach Arhatship. By hearing the Good Law from a righteous Bhikkhu the desire is created to reach the safe shore of Nibbāna. Then the desire should be also to reach Arhatship under the dispensation of a sabbhaññu Buddha. The Arhats, who reached Nibbāna in our Buddha's time had created the desire in the time of some previous Buddha. There were previous to our Buddha countless Buddhas, and our Buddha had received the blessings of 24 Buddhas previous to Him. Each Buddha should go through the same schooling. The one who wishes to be a Buddha has to receive the initiation from a living Buddha, and he must have the good karma in that life to reach Arhatship, if he so wishes. The ascetic Sumedha was born in the dispensation of the Buddha Dipamkara, the first of the 24 Buddhas from whom our Buddha received the initiation. He had then qualification to reach Arhatship and enter Nibbāna ; but he preferred to give up Nirvana in order to save mankind from the miseries of samsāra.

A woman cannot become a sabbhaññu Buddha. Only in the form of man that the initiation can be received from a Buddha. A woman can reach Arhatship ; and if a woman wishes to become a sabbhaññu Buddha she has first to give up the woman's body and become a man. Then only that the desire can be realized. A woman can become a man in the following birth by doing good karma. It is said that a woman who wishes to become a man has to erect a preaching hall where the Bhikkhus can live and impart instructions to people. The greatest gift that is extolled by the Buddha is the gift of the Holy Law of Righteousness (Dhamma), and the greatest good can be done by preaching the Dhamma, and a Vihara intended for the Bhikkhus to preach the Law is the means to acquire good

karma. If a woman wants to be a man let her erect a preaching hall, and have a Bhikkhu to preach the Good Law. Then aspire to become a sabbaññu Buddha, and practise the paramitas, and when a Buddha is born she will get the opportunity to realize her cherished desire.

The Buddhas preach the Law of supercosmology. The religious teachers, who are not Buddhas can show the way as far as arupabrahmaloka, not Nibbāna. To enjoy happiness in celestial regions the path is shown by the Sramanas and Brahmanas. By mercy, charity, purity, truthfulness, sobriety any man or woman can reach heaven. The five abstinences only are necessary. To avoid killing, to avoid stealing, to avoid committing adultery, to avoid intoxicating liquor. Charity is the way to heaven. The belief in gods and goddesses is not necessary, what is needed is a good life.

To reach the state of Nibbanā one has to be selfless, and avoid cultivating the desire to be reborn in heavens, whether high or low. To realize a higher state one has to sacrifice the lower ones. The ten paramitas, *viz.*, charity, purity of life, renunciation of sensual pleasures, acquisition of Wisdom, Energetic exertion, Truthfulness, Forgiving patience, Development of Will power to accomplish, universal love, and contentment are the principles to be practised to realize the highest goal of Nibbāna.

The proper term to be used for the religion of the Buddha is Dhamma. It is a Vibhajja vāda, a religion that analyses all other religions. Or in the words of the great Arhat UPALI "it is the Dhamma which follows all Dhammas; and yet all Dhammas descend into or follow that Dhamma." (See Note Wijesinha's Mahavansa, p. 20.

The Buddha taught the Truth in two ways, the popular way and the scientific way. The former is called the sammuti, the latter paramārtha. In the sammuti way we say a man is walking"; but in the paramarth way it should be "A set of five skhandhas is walking. In the paramartha way, there is no differentiation between man and woman, both represent

two sets of skhandhas. They are Rupa, Vedanā, Sañña, Sankhārā, Viññāna. Rupa is the disintegrating material body which is undergoing change every millionth of a second from the time of conception as a cell in the womb of the mother. There is the constructive change and the disintegrating change. From the time of conception to the thirty-third year there is progressiveness in the body, and from the thirty-third year the decaying process begins. With every thought, with every sense feeling, with every perception, with every ideation, there is a change in the body. *Rupam jirati nāmagottam na jirati*: the body decays, there is no decay in the continuity of the psychical portion of the human being. The name lives, the body dies. Great writers, authors, heroes, philanthropists, leave their names behind.

Rebirth takes place according to the karma one had done in the present life or in some past life. Karmas done many million years ago may come to fruition in the present life or in some future life. There is no beginning in the evolutionary scheme of the universe, and as living beings are the results of karma they too have no beginning. The ever changing mind is beyond the power of any god to control, and no Creator is therefore necessary.

The term *Buddha sāsaṇa* may be used instead of Buddhism. The Buddha taught no dogma, nor any article of belief. He recognized only TRUTH and Truth is here meant the DHAMMA. Truth is supreme (*Dhammo settho*) and the great Brahma appearing before the Buddha proclaimed the fact that there is none in the Universe to receive the homage of the Blessed One except Eternal Truth. Truth is Freedom. In the Dhamma, *Vimutti* connotes Liberation from Covetousness, Hatred, Illwill, Anger, Pride, Lust, Passion and Foolish beliefs.

Nirvāṇa is a state to be realized by the mind that is free from ignoble thoughts, The doctrine or Nirvāṇa belongs to the *āsankhata* realm. Nirvāṇa belongs to the element of Immortality (*amata dhātu*). It can be only realized by the mind that

is free from lobha (covetousness), doso (anger, illwill, hatred), moho (muddle headedness): When the ten fetters are destroyed Nirvāna is realized. So long as the mind is under Avijja (blinded by ignorance) so long the nibbāna is beyond realization. To acquire Pañña (higher Wisdom) one should have the qualifications of sila (pure in deed, and in word) and samādhi (concentration of pure thought). Sammāditthi and sammāsankappo are the bases of Pañña. Sammāditthi means right vision of truth whose four aspects are that there is Pain, the cause of Pain, the cessation of Pain and the Way to the Extinction of Pain. Opposed to sammāditthi is michchāditthi. Michchāditthi connotes wrong views. Wrong views are 62, as enumerated in the Brahmajāla sutta, digha nikāya. When one knows what is sammāditthi there arise in his mind the right desires (sammāsankappo). They are (avyāpadasankappo) diffusing thoughts of love towards all living beings, allowing no illwill to arise; (ahimsāsankappo) generating thoughts of mercy towards all living beings; (nekkhamma sankappo) renunciation of lustful and sensual thoughts and aspiring to lead the holy life of Brahmachariyam.

Clinging to mammon, desiring for heavenly pleasures to be born in some kind of heaven (devaloka or brahmaloka) is a violation of the rule of Brahmachariyam. The mind should be freed of dependence to anybody. To serve another expecting reward is a violation of the principle of holiness. Any worldly office under a king is unworthy of a Brahmachari. Any kind of hankering for worldly fame is not to be thought of. One should depend only on Righteousness and Truth if he wishes to realize Nirvāna.

The Buddha taught the Aryan Truth, which is opposed to unaryan truth. The sixty-two aspects of religion as taught in the Brahmajāla sutta are called (paravāda) alien. The doctrine of the Tathāgata is supercosmic (lokottara). The sixty-two aspects of religion belong to the (lokika) cosmic. All cosmic religions are from the stand point of the Aryan Dhamma alien (paravāda). Nihilisms, agnosticisms, ratio

nalisms, monotheisms, pantheisms, etc., are cosmic. When the mind is freed from these alien faiths Nirvāna is realized.

The despicable faiths are fatalism, creatorism, and nihilism. (See *Titthāyatana sutta*, *Anguttara nikaya*, *tika nipāta*). Traditions, revelations, occult beliefs, magic, dialectics, intuitionist beliefs, biblical compilations have to be rejected to realize Truth. (See *Kalāma sutta*, *Anguttara nikāya*, *tikani-pāta*). The truth of a principle is in the result that it produces. That which is productive of demeritorious results and causes pain to self or other selves is not founded on Truth.

The heavens of exoteric religions (*ito bahiddā*) are recognized by the Buddha. The Brahmanical heavens (*brahmalokas*) and the angelic heavens (*devalokas*) are admitted as facts. But they are not eternal. After a period of 500 kalpas the beings born in these *Brahmalokas* have to take rebirth again in *Sansara*. A *brahma* god after the expiration of his good karma has to leave the *Brahmaloka* heaven and take birth again in some form or other. Once Nirvana is realized there is no rebirth in the *rupa* or *arupa* form. There is no *upādānaskhandha* for him, who has realized the immortal element (*cf* *nibbāna*).

There are five fixed cosmic laws (*chitta niyama*, *bija niyama*, *utu niyama*, *kamma niyama*, *dhamma niyama*) the evolution of thought is a fixed law throughout the universe. Each thought has a beginning, it goes through a series of changes and dies having given birth to a karma, either good or bad. Thoughts are born because of an object (*ārammanna*) that appears in the realms of sight, hearing, smelling, tasting, touching and cognizing. The subconscious mind is in touch with the organs seeing, hearing, smelling, tasting, touching, and thinking. The mind is never at rest, day and night it is active. Each thought is followed by another thought like the sea waves followed by another wave. This is called the *chitta paramparā*, a continuous unbroken succession of thoughts without beginning and without end. Man is the sum totality of his own thoughts, and thought when associated with

either covetousness, pride, lust, or nescience is a potential karma. Reproductive karma activities causes rebirth. They are called upādānas, and upādānas are of four kinds: kāma, ditthi, silabbata parāmāsa, attavāda. Upādāna means clinging tenaciously, that is to say the mind clings tenaciously to one of the four objects (kāma) sensual pleasures; (ditthi) speculative beliefs; (silabbataparāmāsa) specified vows of asceticisms to lead the doglife, cowlife, batlife, insect eating life, locusteating life, honey eating life, dung eating life, vegetarian life, etc., in order to secure heavenly happiness; (attavāda) belief in the existence of a permanent, separate, spiritual, smoky soul within the body, which according to some is in size like the atom, or like the size of thumb, or the size of the body. The mind untrained in the Aryan science of psychological Freedom clings to these foolish beliefs and continues to whirl round the cosmic wheel, like the earth going round the sun.

Parabrahmas, brahmas, devas, creators, ahuramazdas, Yahwehs, Elohim, Vishnus, Sivas, Emperors, Kings, Viceroy, Admirals, Fieldmarshals, Prime Ministers, Governors, Politicians, Allahs, Messiahs, Christs, Baalims, Jupiters, Zeuses, Capitalists, Anarchists, Bolsheviks, Popes, Archbishops, Ascetics, Paramahansas, High Priests, Egoists, Dogmatists, Spiritualists, Journalists, Stockbrokers, Butchers, Fishermen, Adulterers, Nihilists, Monotheists, Deists, Pantheists, Agnostics, Atheists, Occultists, Magicians, Materialists, Dialecticians, Logicians, Alcoholists, etc., are being whirled round and round the wheel of *samsara*. They all go the way of Death.

THE BHAGAVAD GITA.

The Bhagavad Gītā contains an epitome of the religious teachings of the different schools of philosophy that existed in ancient India previous to the establishment of the Aryadharmā

of the Tārthāgata. The Book contains eighteen discourses supposed to have been compiled by Vyāsa. It is evidently a book intended for the use of the followers of Hari. It contains 700 slokas. The second discourse is based on Sāṅkhya yoga, discourse 3 treats on Karmayoga, discourse 4 treats on gyanavibhāga, discourse 5 treats on Sanyāsa yoga, discourse 6 treats on adhyatma yoga, discourse 7 treats on gyanayoga, discourse 8 treats on Brahmayoga, discourse 9 treats on Rājavidyayoga, discourse 10 treats on Vibhūtiyoga, discourse 11 treats on Viśvarūpadarsana, discourse 12 treats on Bhaktiyoga, discourse 13 treats on Kṣhetrakṣhetragñā vibhāgayoga, discourse 14 treats on guṇatrayavibhāga yoga, discourse 15 treats on Puṛuṣātmayoga, discourse 16 treats on Daivasurasampadvibhāgayoga, discourse 17 treats on Sradhattraya vibhāgayoga, discourse 18 treats on Sanyāsayoga. The philosophy embodied in the Bhagavad Gītā was intended for the use of Kṣhatriya Rājāriṣhis. The Promulgator of the teaching is Śrī Kṛṣṇa, nephew of king Kāṇsa of Mathura. It is a vindication of the superiority of the Kṣhatriya dharma over the Vedas. No where in the book is the Brahman caste respected. It is exclusively a Kṣhatriya book. It is not for the Brahman, nor for the Vaiśhyas and Sudras. It speaks with disrespect of the Vedas in verses 42, 45, 46 in discourse second; and in verses 48 and 53 in discourse Eleven. It is an effort to reconcile the two schools of Sāṅkhya and yoga which is visible in the utterance embodied in verses 4 and 5 in discourse five. It gives the first place to vidyā and vinaya whose devotee looks equally on a Brahman, cow, an elephant, a dog and an out caste. (verse 18 fifth discourse). It speaks of Brahma Nirvāṇa as the final attainment. The seventh discourse speaketh with contempt of the Devas and the methods adopted by them that wish to go to the (devalokas) realm of the Shining Ones. Discourse Nine is a kind of agglutinative monotheism with Kṛṣṇa as the centre. Sudras, Vaiśhyas and women are bracketted with those born in sin. (verse 32 Discourse Nine). Kṛṣṇa says he is above the Shining ones and the great

Rishis. Krishna is the Generator of all. The fools as well as the wise are evolved from him. The Devas and the Dānavas do not comprehend Him. He appears to Arjuna with many mouths and eyes, with many divine ornaments, with many upraised divine weapons. (verse 10, discourse Eleven). As the horrible Slayer of Mankind Krishna compares himself to Time :

Time am I, laying desolate the world

Made manifest on earth to slay mankind. verse 32, Discourse XI.

Discourse XII gives a description of the Yogi who is free from illwill, friendly, compassionate, without attachment to egoism, balanced in pleasure and pain and forgiving, ever content, harmonious, with the self controlled, resolute, freed, from the anxieties of joy and anger, and fear, who wants nothing, is pure, passionless, untroubled, renouncing every undertaking, he who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, alike to friend and foe, and also in fame and ignominy, alike in cold and heat, pleasure and pain, destitute of attachment, taking equally praise and reproach, wholly content with what cometh, full of devotion. Such a one is dear to me says Sree Krishna. The description of the Arhat as given in the Buddhist suttas is precisely the same. Who will not show his love and regard to such a yogi? Take away the personal pronoun Me the Discourse is in harmony with the sublime teachings of the Tathāgata.

The fifteenth Discourse is a description of the Asvattha Tree, and the Asvattha Tree is the Bodhi Tree under whose shade the Sakya Prince became the supreme Buddha. The Bodhigñāna predicates the supreme Wisdom of Nirvana, or the Four Noble Truths.

Discourse Sixteen is in harmony with the sublime teachings of the Blessed One. So is the Seventeenth Discourse.

The beauty of the poem is marred by the advice given to Arjuna to kill his own kinsmen. The unethical idea as given in

verses 19, 20, 31, 32, 33, 37, 38, in Discourse is revolting. The exhortation to kill is inexplicable in as much as Arjuna is told that "he who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not, nor is he slain." The advice given to kill that which cannot be killed is superfluous. It is contradictory. The few verses breathing the military spirit are good for a war manual, not for a book containing the ethics of supreme renunciation.

The compilers had unconsciously taught the Kshatriyas to commit national suicide. The fratricidal wars between the Kshatriyas helped to bring about their extinction. Krishna preached fratricidal war and brought about the extinction of the whole body of Kshatriyas. India fell because of the extinction of the fighting race of Rajputs. There was none left to defend the land when the invaders came to occupy the country. It is said that Krishna wept after having seen the utter destruction of the two ancient Houses of Rajput Kshatriyas. Neither the Brahmans, nor the Sudras were able to defend the country when the alien invaders came and India fell into alien hands.

THE CELEBRATION OF THE BAISAKH FESTIVAL AT THE SRI DHARMARAJIKA VIHARA, CALCUTTA.

On the 21st of May the Maha Bodhi Society magnificently celebrated the Feast of the Anniversary of the Birth, Supreme Enlightenment, and Parinirvāna of the Holy and Omniscient Lord Buddha, at the Sri Dharmarājika Vihara, under the presidency of the Hon'ble Sir Asutosh Mookerjee. The Hall was full, and it was harmoniously decorated with festoon and flowers, with appropriate pictures in connection with the life of Buddha. A beautiful transparency showing the figure of the Buddha sitting under the Bodhi Tree at Buddhagaya was placed above the presidential chair. Rājaguru Dhammādhara Mahasthavira, Srinivasa Sthavira, Saranankara Sāmanera, Sir Asutosh

Mookerjee, and the "Servant of All" Anagārika Dharmapala occupied the dais. Messrs. Charles Moore, Sr., Charles Moore, Jr., Mr. S. C. Mookerjee, Bar-at-law, Mrs. Alma Senda, M. M. Ganguly, Prof. Bhattacharya, Noresh Mookerjee, C. C. Bose, the Siamese Consul Rakhshit, etc. were present. There was music, and the proceedings commenced at 6-30 P.M. by the Sinhalese Buddhists reciting the pancasila in Pali, and the Bhikkhus reciting the Pali gathas. The chapter from the Light of Asia, referring to the Enlightenment of the Sakya Prince Siddhartha was recited by Professor Bhattacharya. The President, Sir Asutosh Mookerjee, then made a short speech referring to the building of the Vihara through the efforts of the Anagarika Dharmapala.

The Anagarika then made a speech giving the history of the founding of the Maha Bodhi Society thirty years ago. He came to Calcutta an utter stranger, and with what cordiality he was received by the late Neel Comul Mookerjee, of 29 Baniapooker Road, and in gratitude of the hospitality that he had received, that he decided to give Buddhism to the people of Bengal, and after thirty years that we are able to hold the celebration of the Buddha Anniversary for the first time in the Sri Dharmarajika Vihara.

Buddhism he said was destroyed from the land of its birth not by the followers of Sankara but by the Moslem invaders of India. The current tradition is that the Buddhists were expelled by the followers of Sankara, but he had to reject the tradition when he heard for the first time a different version, from the late Sarat Chandra Das, the famous Tibetan explorer, who said that according to the Tibetan records, that the destruction of Buddhism was due to the vandalism of the Moslem invaders. The researches that he had continued to find the truth of the statement made by the late Rai Bahadur Sarat Chandra Das go to show that the invaders from Arabia were responsible for the destruction of Buddhism in Parthia, Taxila, Gandahar, Kashmir, Kanouj, Magadha and Bengal. Now under a settled, civilized Government in India the Buddhists are given

the opportunity to revive Buddhism. He thanked the Government of India for having presented the Holy Body Relic of the Buddha to the Maha Bodhi Society, which enabled the Society to build the Vihara, which is now consecrated by the sanctified presence of the Holy Relic, which gives the Buddhists to realize the living presence of the Lord Buddha. The tradition is that where the Body Relics of the Lord Buddha are there the Buddha is present.

Buddhism has been misunderstood by Western scholars. According to some it is a pessimism, and to others it is an agnosticism. It is a religion that does not preach about a Creator, and yet shows the continuity of life, and a culture whose principles have been enunciated by the supreme Teacher in what is called the Middle Path, which avoids the extremes of sensual extravagance and ascetic austerities. The middle path is called the Arya marga, which consists of the eight factors of samyak drishti, samyak sankalpanā, samyak vachana, samyak karmanta, samyak ājiva, samyak vyāyāma, sāmāyāk smṛiti, and samyak samādhi. Samyak drishti teaches right views of the existence of misery, the causes that generate misery, the eradication and the cessation of misery. The Noble Middlepath consist of right views, right desires, right speech, right deeds, right livelihood, right efforts, right fixing of consciousness, and the right unity of thought which leads to peace. Buddhism is founded on pragñā, (wisdom), and to get pragñā it is necessary to comprehend what connotes samyak drishti and samyak samkalpanā. Samyak drishti can only be realized by him who understands the existence of pain, and the causes of its origination, and the cessation thereof. To know what samyak drishti is it is necessary to have righteous aspirations in three ways, viz., to generate ahimsā, abyāpāda, and naishkramya. Ahimsa is the fulfilment of mercy, abyāpāda, is the diffusion of love to all living beings, and naishkramya is the renunciation of extravagant sensual pleasures. The result of the proper grasping of the two factors of samyak drishti and samyak samkalpana is that the heart is freed from lobha, dosa and moha, covetous-

ness, ill-will, and foolishness. The Nirvāna that Buddha taught is not founded on pessimism, but on consciousness, freed from the contaminating desires of pride, hatred, illwill, envy, conceit, wrong views, etc. The Nibbāna is "sukha patisamvedi" to be enjoyed by the perfected consciousness in the body, on this earth in perfect consciousness. Prajñā is obtained by the eradication of lobha, moha, and dosa, covetousness, hatred and false views. Buddha proclaimed the vitalising principles of Appamāda and Viriya as the corner stones of His religion. Appamāda is non delay, to do the work now, and not to postpone it for the next day, and Viriya is activity in perseverance unswerving, to do or to die. The disciple of the Buddha is taught not to hanker for birth in a heaven, but to do good deeds for the welfare of others on this earth, coming to this earth again and again, because of the continuousness of life on this earth for millions of years. The joys of heaven are looked with loathsomeness by the strict Buddhist, because he does not want to live in heaven while his relatives and friends are enduring sorrow on this earth. This doctrine is for the Bodhisatvas. This doctrine of the Buddha teaching Viriya and Appamāda is greatly needed in India, and the motto of the Sri Dharmarājika Vihara will be Viriya and Appamāda, and our efforts shall be to carry out the principles of appamāda and viriya.

After the termination of the Anagarika Dharmapala's speech Sir Asutosh Mookerjee called upon Mr. S. C. Mookerjee to deliver his address. It was a written speech, which will appear in the next issue of the Maha Bodhi.

The proceedings ended at 10 P.M. The upper storey of the Vihara where the Holy Relic is enshrined was visited by thousands who came to offer flowers thereto. The shrine was full of lotuses, and other fragrant flowers.

The merits of the good deeds that we have done we offer to Mrs. T. R. Foster of Honolulu, but for whose marvellous generosity we could never have erected the beautiful Sri Dharmarājika Vihara, and the Vihara would never have come to exist-

ence but for the invaluable gift made to the Maha Bodhi Society by the Government of India in the form of the holy Body Relic of the Supreme Buddha. The M. B. S. came into existence through the efforts of the Anagarika Dharmapala, and the idea to revive Buddhism came to him because of the pilgrimage he made to the Holy Bodhi Tree at Buddhagaya, and his visit to Calcutta. Buddhism is intended for a virile vigorous people who delights in altruistic activity, and the welfare of all living beings. The eternal Dhamma produces a Sammasam Buddha, as well as righteous monarchs like Asoka and Siladitya. May the eternal Dhamma of the Buddhas come back to India for the happiness of all living beings.

The decorations of the Vihara were done by members of the Ceylon Young Men's Buddhist Association, Calcutta, whose president is Mr. W. Henry. Messrs. Ranatunga, Devapriya and several others worked hard to make the celebration a success.

BUDDHA'S BIRTHDAY.

CALCUTTA CELEBRATION.

Indian Daily News says :—

The "Wesak" festival or the festival of the birth, enlightenment and "parinirbana" (passing away) of Gautama Buddha, which was celebrated on Saturday evening by the local Buddhist community in their "bihara" in College Square, was quite an interesting ceremony. There was an abundant display of flowers, foliage and bunting in the hall where the function took place, and the walls were decorated with pictures depicting various episodes in the life of Buddha. There were monks present from different parts of India, whose saffron and yellow costumes lent colour to the scene.

The actual ceremony was quite simple. There were hymns and songs in praise of the Buddha and readings from Pali sacred books while a Bengali recited a portion of Arnold's "Light of

Asia." This was followed by an address by the Anagarika Dharmapala, the General Secretary of the Maha Bodhi Society, on the life and teachings of the Buddha. Sir Ashutosh Mukherji presided on the occasion and there were also present: Europeans, Indians—both Hindus and Mahomedans, Siamese, Burmans, Singhalese, Japanese and Tibetans.

UNIVERSAL BROTHERHOOD.

(BY SUKUMAR HALDAR.)

In the March number of the *Modern Review* Mr. C. F. Andrews, who is well-known as a large-hearted Englishman, has raised the question of Universal Brotherhood, a question of paramount importance at the present time. He observes that the principle was enunciated by Lord Buddha six hundred years before the birth of Christ; but as a devout Christian he naturally lays special stress on the teachings of Jesus and refers to the divine charity of St. Bernard and of St. Francis of Assisi. A tree is, however, usually judged by its fruit and after more than nineteen centuries of Christian propaganda Mr. Andrews is confronted with a state of affairs which makes him exclaim: "Will the whole human race go out at last in blood—like some constellation suddenly disappearing in void?" How then is this difficulty to be explained? A historical retrospect may be of use in the solution of this problem. We may try and find out to what extent the teachings of Christ have in fact inculcated the idea of universal brotherhood. We do not desire to rely on an isolated statement attributed to Christ—"Think not that I am come to send peace on earth: I came not to send peace, but a sword"—however much it might be justified by actualities and find its fulfilment in the western world and in countries dealt with by people professing Christianity during the last 1920 years. We propose to inquire farther afield. We are told by the Rev. Dr. Walter Walsh:—"The universal brotherhood of man

cannot strictly be found in early Christianity. "Ye are all one," it said, but hastened to add 'in Christ Jesus.' That was a limitation. It was a denial of the universal. It was essentially sectarian." Christianity is the direct product of the old Jewish religion. Of Jehovah's love for humanity in general we find but poor evidence in the Old Testament, in which Exod. xxxii, Numbers xxxi, Deut. iii, Joshua x may be cited as typical instances. Of the Jewish Deity Theodore Parker says :—"He is capricious, revengeful exceedingly ill-tempered, he has fierce wrath and cruelty ; he is angry even with the Hebrews and one day says to Moses, 'take all the heads of the people and hang them up before the Lord against the sun.....He is partial, hates the heathen, takes good care of the Jews, not because they deserve it but because he will not break his covenant.'" Romaine Rolland the great Frenchman of letters who has won the Nobel Prize says :—"The God of the Bible is an old Jew, a maniac, a mono-maniac, a raging madman, who spends his time in growling and hurling threats and howling like an angry wolf, raving to himself in the confinement of that cloud of his. I don't understand him, his perpetual curses make my head ache, and his savagery fills me with horror." The Christian idea is that by suffering death on the cross Jesus saved the human-race from eternal damnation because their common progenitor had disobeyed the divine command in the garden of Eden. Of this idea the poet Shelley says that it is no less inconsistent with justice and sub-versive of morality that millions should be responsible for a crime which they had no share in committing, than that, if they had really committed it, the crucifixion of an innocent being could absolve them from moral turpitude. Apart from this aspect of the question it is clear from the New Testament that Christ's sacrifice did not lead to the salvation of the whole human race but to that of those only who were within the pale. Passages like Mark iv—11, 12 and Romans xi—7, 8 go to show that Christ not only did not want to save Gentiles or non-Jews but wanted to confound those unfortunate people so as to doom them to eternal hell-fire. The

point is emphasised by one of the 39 Articles of Faith, which lays down that eternal salvation is obtainable only by the Name of Christ and that damnation awaits those who presume to say that every man shall be saved by the Law if he lead a life strictly according to the Law. It is not to be wondered at that people who receive such teachings should positively deny the equality of all men. The story of the three sons of Noah clearly proclaims the perpetual subordination of the descendants of Ham. Even after the middle of the 19th century a very large body of Americans openly denied that all men were created equal and regarded the Asiatics and negroes as inferior to the white race. The American Declaration of Independence regarded it as a self-evident truth that all men were created equal. This was interpreted by a very large and influential section of Americans to apply to the white race only. Alexander Stephens, Vice-President of the Southern Confederacy said in 1861:—"The corner-stone of the new Republic is the great truth that the Negro is inferior to the white man, and that slavery is his natural condition." Mr. Andrews has referred to the divine charity of St. Bernard. The statement can be accepted only under qualification. St. Bernard when preaching the second Crusade in 1146 said:—"The Christian who slays the unbeliever in the holy war is sure of his reward." This Crusade ended most disastrously. "The glowing promises and magniloquent prophecies of St. Bernard came to naught. So vast were the losses of the Crusaders that from the desolated homes of Europe there arose the bitter cry that Bernard had betrayed them. The saint put the blame on the pilgrims themselves. These men, he said, had given loose to their passions and filled their camps with debauchery and bestiality, and had called down upon the armies the wrath of the Most High. Apparently he saw no inconsistency between the denunciation and the promise that all their sins would be remitted." (Captain E. C. Cox in the Rationalist Press Annual for 1921). As the poet Shelley has observed—"Christianity indeed has equalled Judaism in the atrocities and exceeded it in the extent of its desolation."

Milman in his "History of Latin Christianity," says: "No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold-blooded atrocities of cruelty as the warriors of the cross of Christ." Bernard Shaw tells us in his "Androcles and the Lion" that from the time of Charlemagne onward "the history of Christian controversy reeks with blood, torture and warfare. The Crusades, the persecutions in Albi and elsewhere, the Inquisition, the 'wars of religion' which followed the Reformation, all presented themselves as Christian phenomena." The horrors of the late war and the manifestation of bitter international hatred which marked its progress are too fresh yet in men's minds to need reiteration. A single typical instance may be recalled. The following paragraph appeared in the *Indian Daily News* early in September, 1915:—"How the Australians received the news that they were 'to have a go at the Turks' is thus described in a private letter printed in one of the Australian papers: "When our division was in camp we heard the news. It ran through the lines like lightning. The men who first heard it cheered, and the cheer was taken up by unit after unit of the thousands of men of the division till it died away in a faint echo at the furthest limit of the lines. The boys were pleased." Such is the thirst for blood! (To be continued)

THE FOSTER ROBINSON MEMORIAL FREE HOSPITAL.

Colombo, Ceylon, 3rd May, 1921.

MRS. T. R. FOSTER, HONOLULU.

Dear Madam,

We have the honour to submit to you a statement of accounts of the above hospital.

The original sum which you were so generous as to donate for the purpose of this hospital has been deposited with us, for which we have been allowing interest at 5 per cent. annum.

For the purposes of the hospital the Ven'ble the Anagarika H. Dharmapala donated the building which was renovated and supplied with all sanitary requirements and fitted with electric lights and equipped with the furniture required for a hospital.

The statement covers the period to the end of March 1920 and shows that we have in hand a sum of Rs. 51,000/00. Though the English system of medicine is much in vogue in Ceylon the ancient Sinhalese system is what is practised here and the results have been highly satisfactory ; the hospital supplies a pressing demand and the benefit done to the poor people of the outlying districts cannot be adequately described.

The hospital is used mostly as an outdoor dispensary where the patients are examined and medicine prescribed free of charge. The number of patients treated during the period is 40,052 and testifies to the popularity of the institution.

Seven well known physicians, Messrs. J. P. Jayatilleke, J. S. Rajasundara (Veda Arachi), R. J. Fernando Waidiyakularatna (Veda Arachi), M. S. P. Samarasingha (Pandit), H. J. Alwis Senaratna (Veda Arachi), A. N. Alwis and T. Carolis Fernando, attend by turn during the week and a resident physician is constantly in attendance ; except for the resident medical man who is paid a monthly salary they all give their services free.

We have appended a tabulated statement showing the number of patients, and the amount of drugs and medicinal oils supplied.

A committee of management is in charge of the working of the hospital and their work as well as all the work done by us is voluntary.

The institution as we have said before supplies a long felt want, and your generosity and kindly forethought shown by you in helping to establish this institution are greatly appreciated by the public. We beg to express on behalf of the public their thanks and grateful sentiments for the noble work which your

generosity has started and which will be ever associated with your name.

We remain,
Yours faithfully,

(Sd.) H. DON CAROLIS & SONS.

SRI DHARMARAJIKA CHAITYA VIHARA.

The Vihara in Calcutta is completed, and we require a number of scholarly Bhikkhus to stay there and begin missionary work to disseminate the Dhamma among the 200 millions of the people who belong to the labouring class. The Bhikkhus will have to learn the vernacular before they are able to preach the Dhamma. Buddhism was destroyed about 800 years ago by the Muhammadans who invaded India. Now that we have an enlightened government in charge of the destinies of the people, the opportunity has arrived to give the Dhamma to the descendants of the ancient inheritors of the holy Religion founded by the Lord Buddha. It is to save the non-Brahman class of people that the Buddha preached the Four Noble Truths, and for the last eight hundred years no attempt had been made to bring the glorious Dhamma to them. Under Muhammadan rule Buddhists could not do any kind of propaganda. The Brahman caste system prohibits them to teach the Vedas to non-Brahmans, and the labouring and agricultural communities do not like the Muhammadan religion because it advocates slaughtering cattle for sacrifice and for food. Neither do the people like Christianity on account of its destructive teachings. The two causes that repel Christianity from being accepted by the people are alcoholism and butchering cattle by the millions.

The Brahmanical caste system forbids the Brahmans from preaching their religion to the non-Brahmans; and the natives

of India do not like the bestialism and the alcoholism of the two Semitic religions. The only religion that can approach the teeming millions is Buddhism. It is their own inheritance, and it is the duty of Buddhists living outside India to help the descendants of the ancient Buddhists to bring back their lost inheritance. With this end in view the Maha-Bodhi Society began work in 1891, but the response from the Buddhists of Japan, China, Siam, Burma, etc. has been most unfavourable. The Lord Buddha came to give light to the helpless, and to save them He made the great renunciation, and for 45 years proclaimed the great and glorious Doctrine of Freedom. We hope the Buddhist people in Japan, Siam, Burma and Ceylon will show their gratitude by giving the Dharma back to the people of India. They could do what the Christians of England do to spread their religion in Buddhist lands. To convert the Buddhists the Christians spend annually millions of rupees, and nearly 13,000 European missionaries are working in India, China, Japan, Ceylon to propagate the religion of Jesus. In giving Buddhism to the Indian people we are giving back their own inheritance. Buddhists of Asia show your gratitude by giving a little of what you have got from the ancestors of modern Indians.

NOTES AND NOTICES.

(By J. E. E.)

Theosophy, the new monthly of the Theosophical Society in England and Wales, for February, contains an article on "The Lambeth Report" by Charlette E. Woods, giving an account of the interview of several members of the Theosophical Society by the Committee of Bishops recently appointed by the Conference at Lambeth, to examine and report upon the question of Theosophy. The writer of the article submitted to the committee a short statement as to the Theosophical position, in the course of which she summarises seven common doctrines claimed to be traceable in every ancient religion.

The first two of these are stated to be (1) "One Eternal, infinite, real existence" ; (2) "Manifesting as a Unity in Trinity." She says "Southern Buddhism.....has let-slip points 1 and 2, though Northern Buddhism retains them." If by this is meant the *Atmâ-Buddhi-Manas* theory of Theosophy, we may say at once that it was never part of the Buddha's teaching ; and, inasmuch as the theory was never accepted by Theravāda (incorrectly styled "southern") Buddhism, it can hardly be said to have been "let slip." The *Atmâ* conception is derived from Hindu theism, and may be found, together with other corruptions from the same source, in the self-styled *Mahāyāna* (or "Northern") Buddhism, although the *Anattā* (*Anâtâmâ*) teaching of the Buddha is there also if one looks closely enough. Theosophists are apt to make a distinction between "exoteric" and "esoteric" Buddhism, and it may surprise them to learn that the *Atmâ* theory is regarded as an exotericism from the point of view of the Theravāda. As the Venerable Dharmapala says : "In the realm of *Atmâ* the Theosophists had no literature to go to except the Vedānta. Buddhist literature on this subject is yet esoteric to them." This is unfortunate, as it tends to lead our theosophical friends astray on a very important point in Buddhist teaching. Theosophy claims to be the ancient, esoteric teaching which underlies all other religions, the present day forms of which represent, for the most part, merely the exoteric presentments of those teachings. However this may be with other religions, it is certainly not the case with Theravāda Buddhism which comprehends all that Theosophy has to teach and very much more. Theosophy, actually, is an exceedingly able eclecticism of Hindu philosophy, with a "stiffening" of *Mahāyāna* Buddhism, and the greater part of it is wholly exoteric. The "esoteric" interpretations which our theosophical friends give to Buddhism are often by no means in accordance with the true facts, a circumstance much to be deplored.

Jean Delaire, in the same number, deals with the question of "The Coming World Teacher." But whether the time is ripe for the reappearance of a *Bodhisatva* (one who will attain

enlightenment in his next birth) is doubtful. This can hardly be until the knowledge of the Dhamma has almost faded from the minds of men. Considering the revival of Buddhism in the East, and the very great interest which is now being shown in the subject in the West to-day, this knowledge is not yet even beginning to fade. Some Buddhists hold, and we think rightly, that the Dhamma as taught by the Buddha Gotama must first be proclaimed throughout the whole world, a work for which active preparations are now in progress. We hope that the time is not far distant when there will be a conference of Bishops assembled to examine and report upon the question of Buddhism!

According to the London papers, "rather over a hundred years ago General James Williams, of the Madras Army in the East India Company's service, was in command at Khampti, and paid a visit to one of the Rock Temples of Ajanta, decorated with Buddhist frescoes. He was able to bring away one of these, measuring 16in. by 12¾in., and depicting one of the Buddha's former incarnations. On March 7th, it was offered at Sotheby's by a member of the officer's family, and realised £1,000. Owing to a fire at the Indian Museum, South Kensington, in 1885, the precise reproduction of the drawings in the cave (which would have shown the gap) is not available, but it is almost certain that the fresco sold belonged to Cave No. 16, which belonged to a community of Buddhist monks in the fifth century."

The terrible vandalism which has been displayed for centuries in respect of the archaeological treasures of Buddhism, has, fortunately in later years, been compensated for by the enlightened policy of the British Government in preserving, recovering, and, where possible, in handing them over to their proper custodians.

A minor form of vandalism is occasionally to be seen in the West in the base uses to which statuettes of the Buddha are put. We have seen them utilised as ornaments for rockeries, in aquariums for gold-fish, as door-stops, and once as a "mascot" on a motor-car. We wonder what our Christian friends would

say if Buddhists used crucifixes and statuettes of the Virgin Mary in the same way! A London curio-dealer informed us the other day that there is quite a demand for Buddha-statues, whereas a few years ago they were supposed to be "unlucky." Now, we are informed, the opposite view is being adopted. This would seem to be rather significant, and it would be interesting to know how the change of opinion is coming about. Let us hope that the possession of a Buddha-rupa may lead its owner to enquire into the meaning of that which it represents.

The Sunday Companion of March 12th, published in London, has an article on "The Wonderful Land of Japan" in which the Japanese are described as being "as unscrupulous as they are clever, and till some of the teachings of Christian integrity penetrate into their consciousness it will be a barrier to their relations with the other nations of the world." No doubt the Japanese wish they could have had such a barrier, as effective as that of Gulliver's Island of Laputa. There is, indeed, a great difference between the modern, commercialised Japan, and the Japan of old times, a difference much to be deplored. If it be true that to-day Japanese truthfulness and honesty cannot be relied on, the cause of their degeneration is none other than the adoption by Japan of the principles of European, and particularly American, Christian capitalism. Truthfulness and honesty are not exactly characteristics of the methods of capitalist business and exploitation anywhere; and the most that can be said of the Japanese in this respect is that they have bettered the instruction of their Christian exemplars. It seems rather odd for a Christian newspaper to make this a point of criticism, considering that the forms of Christian capitalism were actually forced upon the Japanese at the muzzles of naval guns; and that the Japanese were compelled to choose between adopting them or becoming a prey to one or other of the great Christian nations.

Very deplorable the effect has been, as, for instance, in the adoption of the factory system which, in Japan to-day, presents features as bad as any existing in England sixty or seventy

years ago ; when children of tender years were literally worked to death for the enrichment of their pious, Christian taskmasters. A similar state of things exists in many parts of the United States. It would be interesting to know how many Christians are shareholders in these Japanese factories, and whether any of them are missionaries. Japan will have reason to regret before long the degeneration of her people if this eminently Christian institution is allowed to continue. At any rate, we think that our Christian friends should hesitate before they apply adverse criticisms to the East at all, when we consider the iniquitous opium war waged by Christians who killed more "heathen" in two years than these same "heathen" had killed Christians in two centuries. We wonder how much of the profits of the opium trade might be balanced by the expenditure on Christian missions to the victims of it.

SOUTH INDIAN BUDDHIST CONFERENCE.

The following Resolutions were passed at the South Indian Buddhist Conference held at Mayo Hall, Bangalore, on the 21st November 1920, under the Presidentship of Professor P. Lakshmi Narasu, B.A., of Pachayappa's College, Madras :—

RESOLUTIONS.

- (1) That this Conference expresses its devotion and loyalty to His Imperial Majesty George V, King Emperor of India and the benign British Government of India.
- (2) That this Conference prays to the Government of India that to enable all the poorer classes, especially the so-called depressed classes who number more than 60 millions, to take advantage of the privileges conferred on the people of India by Montagu-Chelmsford New political Reforms free and compulsory education be given them and facilities be offered for acquiring higher education.

- (3) That this Conference prays to the Government of India, that the Indian Buddhists be entered in the report of the coming Census of 1921 in separate columns for the various provinces and that similar columns be opened for the Indian Buddhists in all classifications of Indians in all Government Departments.
- (4) That this Conference expresses its sincere gratitude to H. H. The Maharaja of Mysore and His Government for the special interest evinced, by them in the general welfare of their subjects and in their education in particular.
- (5) That this Conference rejoices at the happy birth of a son to H. H. The Yuvaraja of Mysore and wishes him a happy future so that in due time he will ascend the throne of Mysore.
- (6) That this Conference prays to H. H. The Maharaja of Mysore through the Inspector-General of Education to the Government of Mysore to afford facilities for the higher education of the children of the poorer Indian Buddhists by the offer of scholarships on the same lines as those granted by His Highness Government to the backward communities.
- (7) That this Conference requests the Government of India to consider the advisability of nominating an Indian Buddhist as a member in each of the Legislative Councils to represent the casteless communities of India other than Christians and Mahomedans.
- (8) That this Conference earnestly prays to the Government of India to make the birthday of Lord Buddha a General Government holiday as "Wesak Day" for all India.
- (9) That the following gentlemen do form a committee to consider the framing of New Laws in relation to

Marriage, Divorce, Inheritance for Indian
Buddhists.

(1) Prof. P. Lakshmi Narasu, B.A., President, Madras Buddhist Society.

(2) Mr. M. Y. Murugeser, President, Marikuppam Buddhist Society, K.G.F.

(3) Mr. M. Rangasamier, President, Bangalore Buddhist Society.

(4) Mr. A. P. Periasami Pulaver, President, Tiruppatur Buddhist Society.

(5) Mr. G. Appadurayar, President, Champion Reef Buddhist Society, K.G.F.

(6) Mr. V. Krishnaswamier, President, Rangoon Buddhist Society.

(7) Mr. C. Manicker, Secretary, Peramber Buddhist Society, Madras.

(8) Mr. V. P. Subramanier, Secretary, Narasingapuram Buddhist Society.

(9) T. Sairvy Murugeser, *Secretary, South Indian Buddhist Conference, Bangalore.*

(10) Br. R. L. Oomapathier, Secretary, Marikuppam Buddhist Society, K.G.F.

(11) Mr. R. V. Sabapathier, President, Secunderabad Buddhist Society.

(12) Mr. C. I. Pattabiramer, Editor, "The Tamilian," Madras.

(13) Mr. C. Duraisamier, Secretary, Madras Buddhist Society.

(14) Mr. A. Ethirajer, Secretary, Agaram Buddhist Society.

(15) Mr. T. Chittray Oopasaker, President, Perambur Buddhist Society.

(10) That this Conference begs to intimate to the Government of India that Mr. M. Y. Murugeser, President, Conference Reception Committee, has been nominated by the Conference to act as correspondent to the Government of India on

behalf of this Conference and to submit copies of these Resolutions for favour of sanction and publication to :—

- (1) The Secretary, to the Government of India, Delhi.
- (2) The Military Secretary, Government of India, Army Department, Simla.
- (3) The Secretary, Government of Madras, Madras.
- (4) The Secretary, Government of H. H. The Maharajah of Mysore.
- (5) The Secretary, Government of H. E. H. The Nizam of Hyderabad.
- (6) The Secretary, Government of Bombay, Bombay.
- (7) The Secretary, Government of Burma, Rangoon.
- (8) The Director of Public Instruction, Madras.
- (9) The Inspector General of Education, Mysore.
- (10) The Publicity Officer, Publicity Bureau, Egmore, Madras.
- (11) The President and Collector, C. & M. Station, Bangalore.
- (12) The President, Madras Corporation, Madras.
- (13) To each District Collector of the District in the Madras Presidency.
- (14) The President, City Municipality, Bangalore City.

(Sd.) P. LAKSHMI NARASU, B.A.,

President,

The South Indian Buddhist Conference.

"Mayo Hall,"

Civil & Military Station,
Bangalore, 21st November, 1920.

CENSUS OF INDIA, 1921.

PROVISIONAL CENSUS TOTALS.

The population of India (British India and Indian States), as ascertained on the 18th March, 1921, was slightly over 319 millions as against a population of 315·15 millions in 1911. The principal increases have taken place in Madras, Bengal,

the Punjab, Burma, Assam and the North-West Frontier Province. The population of the Central Provinces and Berar is practically stationary. Bombay shows a decrease of 1.6 per cent. United Provinces 2.6 per cent., Bihar and Orissa 1.4 per cent. Among Indian States there are substantial increases in Baroda, Mysore, Kashmir, the Madras, Bengal and Punjab States and the Agencies and tribal tracts of the North-West Frontiers Provinces and substantial decrease in Hyderabad, Rajputana and Central India.

Variation. Variation.

1911-1912. 1901-1911.

| District, State or City. | Population 1921. | | | Per | |
|--|------------------|-------------|-------------|--------|--------|
| | Total | Males. | Females. | Cent. | Cent. |
| India | 319,075,132 | 164,056,191 | 155,018,841 | + 1.2 | + 7.1 |
| Provinces | 247,138,396 | 126,941,215 | 120,197,181 | + 1.3 | + 5.5 |
| Ajmer-Merwara | 495,899 | 269,867 | 226,032 | + 1.1 | + 5.1 |
| Andamans and Nicobars | 26,833 | 20,393 | 6,440 | + 1.4 | + 7.3 |
| Assam | 7,598,861 | 3,955,665 | 3,643,196 | + 13.2 | + 14.9 |
| Baluchistan | 421,679 | 255,566 | 166,113 | + 1.8 | + 8.5 |
| Bengal | 46,653,177 | 24,130,621 | 22,522,556 | + 2.6 | + 7.9 |
| B. and Orissa | 33,998,778 | 16,767,112 | 17,231,666 | + 1.4 | + 3.5 |
| Bihar | 23,378,758 | 11,585,798 | 11,792,960 | + 1.6 | + 1.7 |
| Orissa | 4,968,406 | 2,354,855 | 2,613,551 | + 3.2 | + 3.0 |
| Chota Nagpur | 5,651,614 | 2,826,459 | 2,825,155 | + .8 | + 14.4 |
| Bombay Presidency | 19,338,586 | 10,164,934 | 9,173,652 | + 1.8 | + 6.0 |
| Bombay | 16,005,170 | 8,291,890 | 7,713,280 | + .8 | + 5.3 |
| Sind | 3,278,493 | 1,836,166 | 1,442,327 | + 5.7 | + 9.4 |
| Aden | 54,923 | 36,878 | 18,045 | + 19.0 | + 5.0 |
| Burma | 13,205,564 | 6,750,781 | 6,454,783 | + 9.0 | + 15.5 |
| Central Province and Berar | 13,908,514 | 6,948,985 | 6,959,529 | + .1 | + 16.2 |
| Central Provinces | 10,827,302 | 5,379,741 | 5,447,561 | + .3 | + 17.8 |
| Berar | 3,081,212 | 1,569,244 | 1,511,968 | + .8 | + 11.0 |
| Coorg | 164,459 | 89,851 | 74,608 | + 6.0 | + 3.1 |
| Delhi | 486,741 | 280,709 | 206,032 | + 17.7 | + 2.0 |
| Madras | 42,322,270 | 20,884,233 | 21,438,037 | + 2.2 | + 8.3 |
| N.-W. F. P. (Districts and Administered Territories) | 2,247,696 | 1,226,791 | 1,020,905 | + 2.3 | + 7.6 |
| Punjab | 20,678,393 | 11,300,955 | 9,377,438 | + 5.6 | + 1.8 |

| | | | | | | |
|-------------------------|------------|------------|------------|--------|---|--------|
| United Provinces of | | | | | | |
| Agra and Oudh | 45,590,946 | 23,894,752 | 21,696,194 | + 2.6 | + | 1.1 |
| Agra | 33,420,638 | 17,593,757 | 15,826,881 | + 2.4 | + | .7 |
| Oudh | 12,170,308 | 6,300,995 | 5,869,313 | + 3.1 | + | 2.1 |
| States and Agencies | 71,936,736 | 37,114,976 | 34,821,760 | + 1.0 | + | 12.9 |
| Assam State (Manipur) | 383,672 | 187,951 | 195,721 | + 10.8 | + | 21.7 |
| Baluchistan States | 378,999 | 205,988 | 173,011 | + 9.8 | + | 1.9 |
| Baroda State | 2,121,875 | 1,098,054 | 1,023,821 | + 4.4 | + | 4.1 |
| Central Provinces State | 2,068,482 | 1,029,507 | 1,038,975 | + 2.3 | + | 29.8 |
| Bengal States | 896,173 | 476,644 | 419,529 | + 8.9 | + | 11.1 |
| Bihar and Orissa States | 3,965,431 | 1,947,668 | 2,017,763 | + .5 | + | 19.0 |
| Bombay States | 7,412,341 | 3,771,186 | 3,641,155 | + .3 | + | 7.2 |
| Central India Agency | 6,004,581 | 3,072,769 | 2,931,812 | + 2.2 | + | 12.8 |
| Gwalior State | 3,175,822 | 1,686,176 | 1,489,646 | + 1.3 | + | 29.8 |
| Hyderabad State | 12,453,627 | 6,331,984 | 6,121,643 | + 6.3 | + | 20.0 |
| Kashmir State | 3,322,030 | 1,757,902 | 1,564,128 | + 5.2 | + | 8.7 |
| Madras State | 5,460,029 | 2,745,715 | 2,714,314 | + 13.5 | + | 14.9 |
| Cochin State | 979,019 | 483,834 | 495,185 | + 6.6 | + | 13.1 |
| Travancore State | 4,005,849 | 2,032,306 | 1,973,543 | + 16.8 | + | 16.2 |
| Mysore State | 5,976,660 | 3,045,999 | 2,930,661 | + 2.9 | + | 4.8 |
| N. W. F. P. (Agencies | | | | | | |
| & Tribal Areas) | | | | | | |
| Punjab States | 2,828,055 | 1,520,672 | 1,307,383 | + 74.3 | + | 1831.9 |
| Rajputana Agency | 4,415,401 | 2,425,191 | 1,990,210 | + 4.8 | + | 4.8 |
| Sikkim State | 9,857,012 | 5,189,765 | 4,667,247 | + 6.4 | + | 6.9 |
| United Provinces States | 81,722 | 41,502 | 40,220 | + 7.0 | + | 49.0 |
| | 1,134,824 | 580,303 | 554,521 | + 4.6 | + | 2.3 |

THE INDIAN BUDDHISTS OF MADRAS PRESIDENCY.

On the full moon of Wesak, the Sakya Buddhist Association of Madras opened a hall and Vihara at Perambur, a suburb of Madras, for the use of local Buddhists. As most of them are in very humble circumstances, this work was only possible owing to a donation of Rs. 3,000 by Mrs. Foster of Honolulu, the generous donor of the Vihara at Calcutta. In Madras Presidency there are about three thousand Buddhists. These are converts to Buddhism, and the movement among them began about twenty years ago. It was largely due to the work of Anagarika Dhammapala and Col. Olcott. In Hinduism there is no place for those Hindus who are not born

within the four castes. Sudras are caste people and may worship in Hindu temples. But one-sixth of the population of India are outcastes, and they are called the "depressed classes" and the "untouchables". These have various forms of Hinduism of their own, but except on very rare occasions they are not allowed to enter Hindu temples, and when they do only to the outermost part. Their lot is hard, because of the social ostracism which has been imposed upon them. There is little doubt that these Panchamas are the descendants of the original inhabitants of India who were conquered by the Aryan invaders. Many of them are still owners of land, and yet they are looked down upon, and in every village they can only live in a special Pariah quarter.

Now it is the strength of Buddhism that it recognises no caste divisions, and gives equally to all the knowledge to lead them to the spiritual life. We know that some of the leading disciples of the Buddha were low caste people, according to the social ideas of the day. The Panchamas of India have naturally a resentment against the social ostracism imposed upon them, and willingly welcome any effort to give a better outlook to life for them. Hence the success of the Christian missionaries throughout India. Strange to say, while a man is a Hindu Panchama he is an untouchable and the social caste restrictions are put up as a barrier against him, but the moment he becomes a Christian he ceases to be untouchable and life becomes much more tolerable for him. No wonder then that hundreds of thousands of the Panchamas throughout India have become Christians. When an untouchable separates himself from Hinduism and Hindu worship, he has a recognised status in the community. It is this fact which makes significant the movement among the Panchamas for Buddhism. When they become Buddhists, they have a recognised status and the harshness of social restriction diminishes. Therefore Buddhism comes to them as a great boon.

Apart from this, there is in them a natural response to the simple moral teachings of Buddhism, and they develop a

greater self-reliance and manliness as the result of the Buddhist appeal to live the religious life free from complications of temple ceremonies. During the last twenty years, the Buddhist movement among the Panchamas has steadily grown, till there are now about 1,000 scattered in Madras City, and about 2,000 in the Kolar Gold Fields of the Presidency. With perhaps scarcely a dozen exceptions, all these Buddhists are in the humblest occupations and extremely poor. Nevertheless they have put up a hall in Madras, and at Kolar there is not only a hall but a residence with three rooms for Buddhist monks.

Four years ago I had an appeal from the Madras Buddhists for a Buddhist monk to come and live with them to help and teach them. I passed on the appeal to Ceylon, but there was no response. Yesterday a deputation of the Buddhists of Kolar came to me with a similar appeal. They claim that great work can be done in this Presidency, if only a priest from Ceylon will come and live with them and help them. They have a place where he can reside, and though they are poor they can contribute enough for his maintenance and travelling expenses. He would need to know Tamil but at first only a little. As practically every one in Ceylon speaks a little Tamil, a monk from Ceylon would be a God-send to them. He could learn more Tamil after his coming to India. I have promised to do the only thing I can in the matter, which is to inform friends in Ceylon and see if they will not in the name of the Lord Buddha arrange for a monk to come to give the light of the Dhamma to those who are hungering for it.

Here is a golden opportunity. Three thousand Buddhists are hungering for some one to come to them. They get now Burmese monks to come, but the Burmese cannot speak Tamil, do not know very much of Pali, and give no instruction though they are supported by the Buddhists. The Buddhists would like a competent priest not only to teach them but also to spread Buddhism in the south of India.

I know from personal experience and with deep regret how to most of us Buddhism is a profession subscribed to with out-

ward ceremonies, but not a great conviction for which we are willing to sacrifice ourselves. If we were more full of devotion we should not have the ignorance and the backwardness of Buddhist lands. It hurts our pride to think that we are not in the vanguard of civilisation, but the fact is that, taking the modern world as it is, it is not the Buddhist countries which lead nor the Buddhists whose names are looked up to as leaders in the world's events. Yet all this can be different and Buddhism can be one of the most powerful influences in the world if we did not merely profess the ideas of the Lord Buddha, but tried to understand their depth by making sacrifices for them. In this appeal of the Buddhists of Madras and Kolar there is a golden opportunity. Buddhism came to Ceylon from India and the people of Ceylon owe all that is best in their culture to the message which India sent to them. Can they not repay the debt by sending to India Buddhism, specially when it is so eagerly asked for? Is there not among the hundreds of yellow-robed Sangha now in Ceylon one monk sufficiently full of the spirit of Buddhism that he is willing to sacrifice himself to carry the Dhamma to foreign lands? I can but make the appeal in the name of those who came to me yesterday. The monk who answers the call will have to sacrifice himself. He will live not supported by the high caste people, but by the low caste and outcastes. He will not be given rich food and luxurious dwelling but simple food and simple dwelling, indeed just as the Lord Buddha desired His disciples should have. He will need to live for his people, thinking of them, trying to speak to them in their own tongue, and giving the message of the Lord Buddha in the simple ways that their simple minds can understand. If there be such a monk then he is surely a worthy disciple of the Buddha, and one worthy to be counted among the small band of 60 disciples whom the Lord sent in the first year of His mission to carry the truth of the Dhamma to all parts of India.

The following are the names of the Presidents of two of

the Buddhist societies in Kolar with whom arrangements can be made if there is a monk ready to come and help them.

1. South Indian Sakya Buddhist Society,
Marikuppam, Kolar Fields,
President : Mr. M. Y. Murugesan,
Head Clerk, B. Office, Marikuppam,
Mines, Kolar Gold Fields.
 2. Champion Reef Sakya Buddhist Society,
Kolar Gold Fields,
President, Mr. G. Appadurayar,
Kolar Gold Fields.
C. JINARAJADASA.
-

The Ditcher in *Capital* of May 26, says :—

As an expounder of doctrine the Anagārika Dharmapāla would be hard to beat in any part of the English-speaking world, and he has few equals in Calcutta even among the Roman Catholic and Anglican clergy. I heard him on Saturday in the Sri Dharmarajika Vihara where the festival of the Birth, Enlightenment and Parinirvana of Buddha Gautama was celebrated. In spite of physical weakness he spoke with warmth and vigour. He refuted the charges usually brought against Buddhism and insisted that it was an ideal of the service of humanity. Its chief supports were two, effort and promptitude. The disciples of Buddha must do their best to carry out the law of their Lord and do it at once without concern for future reward. This gospel was propounded with lucidity and enthusiasm in a strange degree impressive. Dharmapala's command of the English language is comprehensive, and he speaks it with a grammatical purity which refreshes the delicate ear. He has now his own Vihara. It was ambition to the achievement of which he gave thirty laborious years. He has not yet been able to fill it with converts from the intelligensia of Calcutta. I am sceptical that he will live to see the fulfilment of his dearest hope. The present hateful disorder of the world is against that consummation. The mansuetude of the gentle Gautama is a thing to scoff at in these days of militarism, hartals, and non-co-operation.

FINANCIAL

Statement of receipts and expenses in connection with the publication of "The Maha Bodhi and the United Buddhist World" for the year 1920.

RECEIPTS.

| | Rs. | A. | P. |
|-------------------|-----|----|----|
| Subscriptions ... | 356 | 6 | 0 |
| Loss for the year | 272 | 12 | 9 |
| Total ... | 629 | 2 | 9 |

EXPENSES.

| | Rs. | A. | P. |
|-------------------------------------|-----|----|----|
| Paper for printing the journal ... | 200 | 0 | 0 |
| Printing charges ... | 306 | 8 | 0 |
| Stamps, post cards, envelopes, etc. | 122 | 10 | 9 |
| Total | 629 | 2 | 9 |

We acknowledge receipt with thanks the following amounts for publication and improvement of the journal.

| | Rs. | A. | P. |
|--|-----|----|----|
| B. P. De Silva Esq., Diamond Merchant, Singapore | 50 | 0 | 0 |
| Maung Po Pe Esq., K.S.M., A.T.M., Maubin, Burma | 25 | 0 | 0 |

SRI DHARMARAJIKA VIHARA HALL.

We acknowledge receipt with thanks the following donations for benches of the Dharmarājika Hall.

| | Rs. | A. | P. |
|---|-----|----|----|
| The Maharajadhiraja Bahadur of Burdwan ... | 210 | 0 | 0 |
| Mrs. Alma Senda ... | 200 | 0 | 0 |
| Raja Rishikesh Law, C.I.E. ... | 70 | 0 | 0 |
| Sir John Woodroffe, Kt. ... | 35 | 0 | 0 |
| Quah Ea Sin, Esq., Rangoon ... | 35 | 0 | 0 |
| S. D. T. Sri Kaviḷakshana, Esq., Marawila, Ceylon | 35 | 0 | 0 |
| Total ... | 585 | 0 | 0 |

The Vihara Hall requires 45 benches. Each bench cost Rs. 35. We request our distant friends will contribute each a bench by sending Rs. 35 by money order or cheque to the Hony. Treasurer, M.B.S., 46 Baniapuker Lane, Calcutta.

WESHAKH CELEBRATION.

RECEIPTS.

EXPENSES.

| | Rs. A. P. | | |
|---|-----------|---|---------|
| Mrs. Alma Senda, Calcutta ... | 20 0 0 | Stamps, envelopes, etc. ... | 21 10 6 |
| Charles Moore, Esq., Calcutta ... | 15 0 0 | Rent for fans ... | 20 0 0 |
| Collected by G. W. Polwatta, Colombo, Ceylon | 12 12 0 | Flowers, candles, incense, etc. ... | 27 12 0 |
| Quah Ee Sin, Esq., Rangoon ... | 10 0 0 | Printing invitation letters ... | 9 0 0 |
| P. A. Peries, Esq., Marawila, Ceylon ... | 10 0 0 | Conveyance ... | 10 13 6 |
| S. D. T. Sri Kavilakshna, Esq., Ceylon ... | 5 0 0 | For painting 3 trans- parencies ... | 30 0 0 |
| J. D. Fernando Upasaka ... | 5 0 0 | Mistry for fixing fans, coolies, etc. ... | 15 3 0 |
| C. V. Pathy, Esq., Burma ... | 5 0 0 | | |
| S. C. Asshe, Esq., Calcutta ... | 5 0 0 | | |
| R. D. William Fernando, Esq., Negombo, Ceylon | 4 0 0 | | |
| M. H. Master, Esq., Godhra ... | 2 0 0 | | |
| Loan ... | 40 11 0 | | |
| Total ... | 134 7 0 | Total ... | 134 7 0 |

Rs. A. P.

We hope some good Buddhist will remit the small sum of Rs. 40-11-0.

OUR ADVERTISEMENT RATES.

| | Rs. A. |
|-----------------------------|--------|
| 1 page single insertion ... | 8 0 |
| 1/2 " " " ... | 5 0 |
| 1/3 " " " ... | 3 0 |
| 2nd page of the cover ... | 9 0 |
| 3rd " " " " ... | 9 0 |
| 4th " " " " ... | 10 0 |

Size of each page, 6½" by 4⅓".

Apply to—MANAGER,

MAHA-BODHI AND UNITED BUDDHIST WORLD,

46, Beniapurkar Lane, Calcutta.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|------|----------------------------|------|
| Vol. XXIX | JULY | 2465. B. E. 1921. A. C. | No 7 |
|-----------|------|----------------------------|------|

BUDDHISM AND CHRISTIANITY.

A CONTRAST.

By J. E. Ellam.

(An examination of a book entitled "The Story of Buddhism" by K. J. Saunders, a Christian Missionary).

[Continued from page 189 of the last number.]

"Buddhism—The imitation of Buddha—is too cold and reasonable" (p. 38). Should it, then, become "warm and unreasonable"? We have heard of Christians being "hot stuff," as, for instance the Rev. Billy Sunday, the sensational American revivalist, who is actually advertised as such. But we have never known Buddhists lowering their religion to the level of a screaming farce, or any Bhikkhu emulating the extravagances of a knockabout comedian.

Various "Points of Difference" are pointed out (pp. 41-42), and these are both interesting and instructive. "Buddhism is agnostic ; God has nothing to do with us, nor we with Him." "Christianity is theistic ; it says that God and men have everything to do with one another." Buddhism, however, is not

agnostic ; it *knows* that the origin of the universe and of existence can never be solved, *because there was no origin*. It *knows* that this world came into existence as the result of the dissolution of worlds which went before it, as the result of cause and effect (karma) which goes back to *infinity*. Buddhism does not deny the existence of beings other than men, such as are called "gods," some good, some bad, and some indifferent. The god of the Christians is simply the tribal god of the half-civilized Semites adapted to new purposes. If the Bible account of him is to be accepted, no Buddhist could have anything to do with him. He is not so good as some of the Hindu gods, certainly not so good as the Hindu conception of Brahma. Christianity claims that this god created the universe and man "out of nothing." Also that he is all-powerful and all-knowing. If this be so, then he cannot be all-wise and all-good, since, having created the world, he is responsible for all that there is, and for all that occurs, in it. He knew that evil would enter the world, foresaw all that would occur as the result, yet he took no steps to prevent the evil, the wickedness, and the suffering which have grown up in his creation. If he gives man "free will," he knows how man will use it. If "grace" is a gift, then this god must be accused of partiality and unfairness, since it is given to some and withheld from others. Our Christian friends cannot have it both ways.

"Buddhism does not involve any personal relationship to Gautama Buddha: Buddhism is the *imitation* of Buddha" "Christianity involves the closest relationship with Christ: Christianity is the *friendship* of Christ." Buddhism has personal relationship to the Buddha through the example of his life and teaching. No more can be said of Christ. There is, however, a book called the *Imitation of Christ*. Would that Christians did imitate Christ if only among each other. But perhaps they do, since Christ himself said that he came not to send peace, but a sword. The book which we are considering was published in 1916, in the midst of the most bloody war that the world has ever known, waged between Christians. German Protestants

and British Protestants, Bavarian Catholics, and Belgian and French Catholics, killed each other with every circumstance of savage barbarity, and Russians of the Greek Church emulated them. All were blessed by their Churches for doing it in the name of the "God of Battles" and his son Jesus Christ. But Buddhism has never countenanced war. The Buddha came to bring peace, not a sword. But how, we may ask, can one have "The closest possible relationship and friendship" with a man one has never seen, and who has been dead 2,000 years?

In Buddhism "salvation is for all who are wise enough to keep the Law ; it can be earned." In Christianity, "salvation is for all who are loyal to the Law-giver ; it is the *gift* of God." This is quite true as regards Buddhism. There can be no doubt about the Good Law of the Buddha. But what is the law of the Bible? No man has ever been able to interpret it so that there can be no doubt about it. All the hideous persecutions and massacres, the cruelties and tortures of the Inquisition, all the fearful atrocities which smear the pages of Christian history from one end to the other, wickedness such as can be charged against no other religion, were the outcome of loyalty to the Bible "law-giver," and inability to understand his laws. Nothing of this kind has ever stained the history of Buddhism. If salvation be the *gift* of a god, what if this gift be withheld?—The doctrine of pre-destination is one which no form of Christianity can avoid, and with this the god of the Christians stands condemned. If a god created the universe on the lines which our Christian friends would have us believe, then this god should be arraigned to answer for it at the bar of an outraged humanity.

According to Buddhism, "existence itself is an evil." According to Christianity "there is nothing evil but an evil will." Buddhism does not say that existence in itself is evil, but that it is *dukkha*, i.e. full of suffering, sorrow, pain, because subject to transition, disease, decay, and death. Thus the Buddhist seeks to escape from existence *as we know it here*. But whence comes the "Evil Will"?—From the god who created man and

therefore his will also? Buddhism says, not evil will, but "evil *desire*" which springs from ignorance. "Sin," from the Buddhist point of view, is not an offence against a god, but the result of ignorance, of stupidity. Buddhism seeks to replace this ignorance by knowledge and by understanding.

According to Buddhism "The world is without purpose other than that of expiation." This is meaningless, and so must pass without comment. According to Christianity, "The world is full of purpose—the gathering of a redeemed Family about their Father and King." The Buddhist can say no more to this than that it is not surprising that the culture and ability of the West is turning away from Christianity.

"Nirvāna is (a) quiescence ; (b) solitude." As we have said, Nirvāna, to the Buddhist is synonymous with the highest state of spirituality *in this life*, and the certain realisation of salvation, —freedom, escape from the *samsāra*, that is, from the cycle of re-birth, and the gaining entrance into Parinirvāna, the state of ineffable and eternal peace. The Christian "heaven is (a) holy activity and the unveiled Presence of God ; (b) a social life, a citizenship of the Divine Kingdom." Here we have the anthropomorphic idea of god clearly expressed. This "unveiled presence" we have seen depicted in stone and stained glass representing "God the Father" in certain churches in Europe, and we recall a somewhat similar pictorial representation in a missionary publication intended for the edification of the "heathen." Heaven, to the Christian, is evidently merely a sublimated duplicate of earth-life, and is characteristically materialistic.

According to Buddhism, "man's success depends only upon his own effort ;" but, according to Christianity, it "depends upon co-operation with God." This is true as regards Buddhism. But co-operation with God?—Which god?—The god who is always losing his temper and damning his own creation because it will not behave as he wishes it to do? —The jealous, envious, petulant god who is apparently unable to control his

unruly family? Is it surprising that the Buddhist regards Christianity as sheer paganism?

Our Christian friends have much to learn from Buddhism.
(To be continued.)

DR. RABINDRA NATH TAGORE AND MAHATMA GANDHI

Dr. Rabindranath Tagore is a poet, Mahatma Gandhi is a saintly ascetic. The former lives in the plane of sense enjoyments, the latter is the embodiment of selfsacrifice. The former moves in the intellectual company of European artists and poets, the latter goes about doing his duty to the submerged ten, and preaching the gospel of selfhelp. In the life that they lead they are as distant as the poles. Dr. Rabindranath Tagore is the representative of the aesthetic cult of Joy, Mahatma Gandhi is the representative of personal freedom.

In the *Modern Review* (Calcutta) for May 1921, Dr. Rabindra Nath Tagore in a letter that he had written to a friend says :—

“Brahmavidya (the cult of Brahma, the Infinite Being) in India has for its object mukti, emancipation, while Buddhism has nirvāna, extinction. It may be argued that both have the same idea in different names, emphasise particular aspects of truth. Mukti draws our attention to the positive, and Nirvāna to the negative side of truth. Buddha kept silence all through his teachings about the truth of the Om, the *everlasting yes*, his implication being that by the negative path of destroying the self we naturally reach that truth. Therefore he emphasised the fact of dukkha (misery) which had to be avoided and the Brahmavidya emphasised the fact of *Ananda*, Joy, which had to be attained.

The latter cult also needs for its fulfilment the discipline of self-abnegation, but it holds before its view the idea of Brahma; not only at the end but all through the process of realisation. Therefore the idea of life's training was different in the Vedic period from that of the Buddhistic. In the former it was the purification of life's joy, in the latter it was the eradication of it. The abnormal type of asceticism to which Buddhism gave rise in India revelled in celibacy and mutilation of life in all different forms."

Mahatma Gandhi in reply to this wrote in "Young India" a long letter, from which the following passage is quoted:—

"In these and kindred passages the reader will find the key to the Poet's mentality. In my humble opinion, rejection is as much an ideal as the acceptance of a thing. It is as necessary to reject untruth as it is to accept truth. All religions teach that two opposite forces act upon us and that the human endeavour consists in a series of eternal rejections and acceptances. Non-co-operation with evil is as much a duty as co-operation with good. I venture to suggest that the Poet has done an unconscious injustice to Buddhism in describing Nirvāna as merely a negative state. I make bold to say that Mukti (emancipation) is as much a negative state as Nirvāna. Emancipation from or extinction of the bondage of the flesh leads to Ananda (eternal bliss). Let me close this part of my argument by drawing attention to the fact that the final word of the Upanishads (Brahmavidya) is *Not. Neti* was the best description the authors of the Upanishads were able to find for Brahman."

Revelling in luxury some people, without the least effort to find out what the Blessed Lord taught about the condition of Nirvana, foolishly dogmatise about Nirvana. The Buddha was

not satisfied with the temporary sensation of joy (piti) which He experienced while in a state of Dhyana. The Rishis who expounded the Brahma-vidya philosophy were ascetics and celibates. It is a truth admitted that no realization of Dhyana was possible except by a sanyasin or a Brahmachari. To feel Anandam was not possible in the householder's life. The hedonic joy is quite different from the Ananda of the yogi sitting in Dhyana. The Bhagavat Gita says that the secrets of yoga are not to be expounded except to an ascetic who gives up the pleasures of kāma. As regards the actual state of what Nirvana is it is beyond expression. It is not Not ; but Is. It is a state of incomparable happiness (ekānta sukha) to be realized by only the Brahmachari observing the principles of the Noble eightfold path. It is therefore foolish to dogmatise in trying to explain what Nirvāna is.

The joyous period of India's bloom was in the Buddhist period. India attained the zenith of her progress, and created a Greater India beyond her frontiers. The so called Vedic period was a kind of preparatory period for the reception of the Aryan Truths proclaimed by the Great Teacher, Sakya Muni. The Brahman and the Sudra sat together in love, there was no pride in the former, and no hatred in the latter. Both lived in sweet brotherliness, diffusing love beyond the borders unto the ends of the earth.

Blinded by passion and egoism, with no knowledge of the perfect Doctrine that the Sakya prince taught to the serious thinkers of Aryavarta, intoxicated by the conceit of birth and wealth, muddleheaded ignoramuses mislead the ignorant world by giving false interpretations of a wholesome Doctrine, which is beyond their conception. Until people try to make use of their thinking powers, without depending on others, we must expect that the Doctrine of the Buddha would be distorted. It is a pity, but nothing could be done at present. Mammon and Hedonistic pleasures are the life's goal of the modern world.

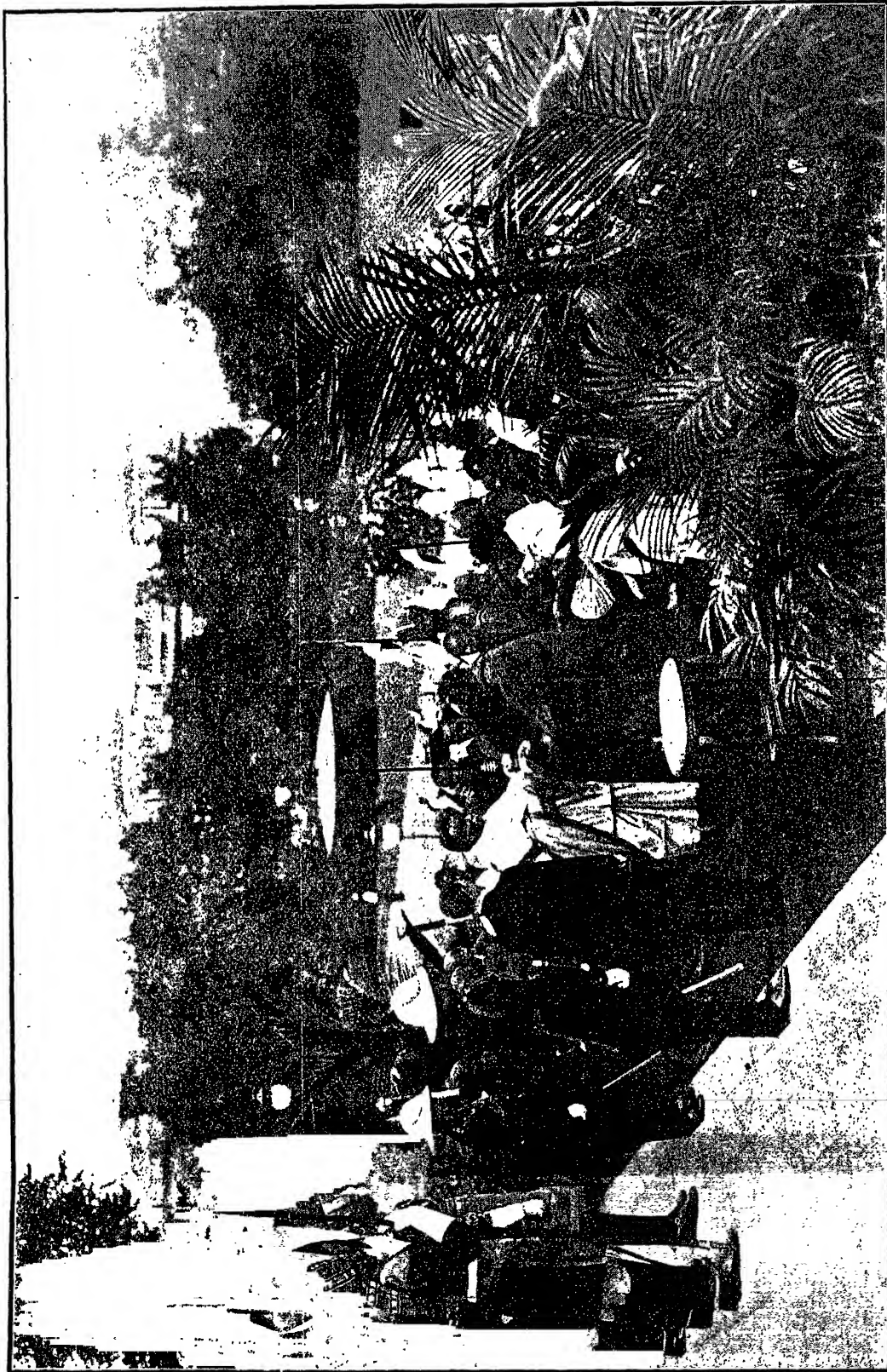
UNIVERSAL BROTHERHOOD.

BY SUKUMAR HALDER.

(Continued from page 206 of the last number.)

The fact is that the feeling of human equality is one of slow growth. The clannish spirit of primitive man has only gradually, with the progress of civilization broadened into a cosmopolitan feeling. The Old Testament represents the crude religious notions of a people who were intellectually very much inferior to the Hindus of the time of Prince Siddhartha. Mr. J. Howard Moore says in his fascinating book on "Savage Survivals":—"There is always a tendency in us to think of the members of our own crowd as more real and important than other beings, and to consider our part of the world as the centre and hub of the universe. This is especially true of simple-minded people. The bigger and broader we are the less inclined we are to be that way." The whole idea is thus admirably set forth in Darwin's "Descent of Man":—"The chief cause of the low morality of savages is the confinement of sympathy to the same tribe. As man advances in civilization and small tribes are united into large communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all the members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races. Sympathy beyond the confines of man, that is, humanity to the lower animals, seems to be one of the latest moral acquisitions..... This virtue, one of the noblest with which man is endowed, seems to arise incidentally from our sympathies becoming more tender and more widely diffused, until they are extended to all sentient beings."

As Mr. Moore rightly observes the tribal instinct is one of partiality—the instinct which prompts one to say: "My country, right or wrong." Patriotism so called, is only an expression of the tribal instinct. The true patriot, as Mr. Moore says, does



Revd. H. Dharmapala receiving the Holy Relic Casket.

not believe that his country is the only country in the world, nor necessarily the best country ; but he wants it to be a better country than it is, and he works to make it so. It was a man—Thomas Paine—who had outgrown sectarian religion that could say, "The world is my country."

We have seen how the good Christians of the southern states of the great American Republic and their numerous European sympathisers (including such a pious Christian as Mr. Gladstone) denied the equality of all men. The prejudice against colour is as strong to-day in Christian countries as it ever was before. The *Indian Daily News* said not very long ago that "the colour line which began in America has spread to Great Britain and especially to its antipodean colonies. 'I have no principles, only prejudice,' said Mr. E. Brough in one of his plays and that seems to be the state of a large part of the 'white world.' Common sense goes to the wall where prejudice is concerned, for prejudice is like fashion, it battens on ridicule."

While such is the state of things in the Christian world in the twentieth century, the ancient Indians proclaimed love to all beings (*Má hinsát sarva bhutáni*) many centuries before the birth of Christ. As the *Times of India* said in 1915 in the course of a review of a book entitled "Killing for Sport":—"Sports which involve the destruction of life are plainly subject to progressive principles of moral control. Bear-baiting and cock-fighting have long been prohibited by English law, with the approbation of the great bulk of public opinion, and other sports such as pigeon-shooting are falling out of repute. This change of attitude towards various sports is simply one sign of the gradual increase of human feeling in most nations which profess to be civilised." How slow the progress towards humanity! Indeed, the *Lady's Pictorial* wrote in 1918:—"The increase of cruelty, the callous indifference that is being shown to the sufferings of helpless animals, cannot but tend to brutalise by degrees the whole nation, and presently we shall find that we have in our midst, as we say, an enemy of our

own making—a dragon which we shall need another St. George to slay.” The treatment of animals by Christians is based on Genesis 1-28 and ix—3 where Jehovah gave a mandate to Adam and Noah to lord it over dumb animals and to regard such animals as their food. About the state of things in heathen India Monier Williams wrote in “Modern India and the Indians” :—“It is a melancholy reflection that infliction of death is essential to the maintenance of an Englishman’s life. For life is everywhere exuberant around me and every living thing seems to enjoy itself, as if it were certain of being unmolested. Natives never willingly destroy life. They cannot enter into an Englishman’s desire for venting his high spirits on a fine day by killing game of some kind. ‘Live and let live is the rule of conduct towards the inferior creation.’”

The Indian heathen with all his faults does not, like the Semite and the Christian, claim the merit of exclusive salvationism for his own religion. It is this claim which directly leads to hatred and contempt for outsiders. Of the Bible it has been said by Dr. M. R. Webb in his book on “The Church and the People,” that “the greater part of the books from Genesis to Malachi speak of a God of Hate.” On the other hand, Ramakrishna has thus expressed (we quote from the excellent “Studies in Universal Religion” recently compiled by Mr. Manmatha Nath Chatterji) the spirit of heathen India :—“Verily, I say unto you, Faith is the only thing that mattereth, and every religion leadeth unto God.”

UNIVERSITY EDUCATION IN CEYLON.

In the year 1815 the Sinhalese lost their independence after a period of 2,358 years of national freedom. The Sinhalese received Buddhism 2,229 years ago, and ever since they had clung to the religion tenaciously. The high civilization that had attained on the foundations of the noble Aryan Religion may

be realized by existing wonderful irrigating tanks, the remnants of superb sculptures, the paintings on the walls of the rock cut temples, and in the literature that had come into existence. The great Commentaries in Sinhalese were consulted when Buddhaghosa took up the work of translating them into Pali. Many useful points which effected only locally were not embodied in the new Pali Commentaries that he had compiled. The loss to civilization would have been irremediable had not the great Buddhaghosa compiled the commentaries which he had undertaken at the request of his great Teacher, Revata Thero. The work done by the noble Buddhaghosa was incalculable. But for his exertions to-day there would be no Pali Commentaries to consult. It was due to the good *karma* of coming generations that the thought came to Revata Thero to have the Sinhalese Commentaries translated into Pali. Buddhaghosa went to Ceylon in the reign of Mahanama (A. C. 412—434) and wrote the commentaries. Ceylon had then Maha Atthakathā, the Kurundiya atthakatha and the Andhra Atthakatha. The Maha Atthakatha the Great Commentary was written in the time of the Arhat Apostle Mahinda, son of the great Emperor Asoka, which was a wonderful encyclopædia of information about everything that related to Indian culture. This great work was lost during the reign of the apostate and parricide king, Rajasinha of Sitawaka, who reigned about fifth decade of the 16th century. This ignoble man having killed his father ascended the throne, and when the Bhikkus failed to satisfy him by granting him forgiveness, for the crime he had done, in anger went to the Saivite ascetics, and became a Saivite. He drove out the Bhikkus from the Viharas, and ordered a general massacre, and the burning of the Buddhist palmleaf MSS. Whole libraries were set on fire, and valuable works on architecture, painting, medicine, agriculture, etc., were lost. The Mahavihara Maha Atthakatha, the store-house of Aryan knowledge, was lost to posterity. The country had since then continued to decline in every way. Soon after the Portuguese pirates entered Ceylon and com-

menced a campaign of vandalism along the coast; and destroyed every historic religious edifice from one end to the other. For 150 years their depredations continued, and tens of thousands of Sinhalese were massacred, and thousands were forced to accept the Catholic faith which they did through fear of death. The Maritime provinces of Ceylon remained under the pirate Rule of the brutal Portuguese for nearly 158 years ; and then came the Hollanders, who entered into an alliance with the Sinhala King to drive out the Portuguese. The Portuguese were driven out, and the Dutch stepped into the shoes of the former, and commenced a campaign of destruction and conversion to Presbyterian Protestantism, called in Ceylon Reparamadu christiyaniya. The Roman Catholic faith is known as Romanuagama. For nearly 168 years the Hollanders occupied the Low country, during which time separation of the Sinhalese nation took place. The ⁹Low country under the government of the Dutch was known as Ceilon (Sinhalese Sailama) and the territory of the Sinhala king was known as Sinhalarata. The subjects of the Dutch were ordered to wear the Malay dress of the Batavian Javanese, and their Sinhala Aryan names were turned into Dutch names. The Dutch cognomens were freely distributed, and to-day in the Low country popular names of the Sinhalese are Dutch, such as Carolus, Hendrick, Harmanis, Jacovis, Pedris, Jacob, Petrus, Peter, Dendrick, Vandebona, Conrad, Vanrooyan, etc. During the Portuguese tyranny Portuguese names came into vogue, and to-day they are being used, such as de Silva, Perera, Peris, Dias, Ferdinand, Alves, DeSaram, Fernando, Pinto, Gomes, Almeida, Peris, Pieriz, Corea, Corera, de Mel, etc. Since the destruction of Buddhism by Rajasinha the country had gone through a series of catastrophes. To-day the cup of degeneration is full. To-day the customs and manners of the Sinhalese of the Low country are a regular hotch potch. Some families continue to observe Portuguese customs of marriage, some observe Dutch customs; and since the last thirty or forty years it is the fashion to observe British customs.

It is sad to see the swarthy Sinhalese youngman dressed in a frockcoat, wearing a top hat entering the Church to get his marriage solemnized by a white Christian padre. The black skinned bride wearing the complete outfit of an English bride, "leaning on the arm of her father" another black skinned man. amidst the strains of the church organ enters the Church, and the marriage is solemnized. The best joke is when the black pair after the solemnization enters into a motor car and goes into some out of the way place to enjoy "the honeymoon." The tomfoolery of the whole show is a scandal and a disgrace to the memory of the ancient Aryan people who were civilized when the European tribes were hunting in the forests with neither religion nor civilization. It is the muddleheaded European padres and the adventurous traders who are responsible for the degradation of the Sinhalese race. Sinhalese boys and girls attend the missionary school, where they are daily made the target of ridicule as to their dress, mode of living, and religion. Nothing national is good to the alien missionary. He desires to see the Aryan child transformed into a Bernuda nigger. The missionary by continuous teasing succeeds in persuading the innocent boy to become a Christian that is to join his denomination. There are the Wesleyans, the Baptists, the Church of England S. P. G., the Church Missionary Society. The Roman Catholic church is under the jurisdiction of Italian, French Bishops. There are also the American Adventists, each denomination tries to convert the Sinhalese children to his sectarian Christianity. In the Church Missionary Society schools the padres give Biblical names ; in the Established church English names are bestowed on the convert ; in the Roman Catholic Church by the French Bishop French names are given, the Italians bishop and his clergy naturally inclined to the adoption of Italian cognomens. The slight is sickening. The small race of Aryan Sinhalese have forgotten their ancient history and the achievements of their lionhearted ancestors. They talk English at home, and some of them keep Tamil servants who talk pidgin English, in order

to make their children forget the national language. The headmasters of English schools insist on the boys to speak English at home, and in some schools the boy is fined if he is found speaking his national tongue at home. A High Court judge recently lectured on the importance of forgetting the national tongue. And the process of degenerate denationalization continues to progress under an enlightened government. There is no University, no high grade college, no technical college, no agricultural college, in the island. The teachers of the high schools are all foreigners, or denationalized Sinhalese, who are absolutely ignorant of the wonderful achievements of the ancient Sinhalese. Ceylon history is taboo, and the Sinhalese boy knows more about William the Conqueror, Rufus, Richard, Anne Boleyn, etc., but have no idea of his own great kings that worked for the progress of the people.

The Bhikkus are indolent, ignorant, indifferent, selfish, full of sectarian jealousies, and all they care for is to get worldly fame and a diploma from the Oriental Society presided over by an Englishman, who has no more idea of Oriental literature than a Hottentot has about Greek Classics. The Sinhalese parent who has money to spare sends his son to England to get himself qualified as a doctor or as a Barrister. When the denationalized youngman returns from London he has forgotten his language, and apes the London popinjay. The half educated missionary is a man utterly useless for anything useful, and all that he can do is to preach an antiquated sectarian christianity of the 18th century. So far as modern science is concerned he is an utter fool. To him Adam, Abraham, Issac, Joshua, Moses, Paul, Jesus, Peter are the guiding lights. It is funny to see the professor of Old Testament literature lecturing to a class of young girls about the moral life of Ruth, who went and slept with the stranger at the advice of her mother-in-law. Ceylon is rapidly becoming negroized and the anthropologists will have to hurry up if they wish to prevent the passing away of the Aryan Sinhalese.

THE PAPAL CURSE.

In the name of the Father, the Son, the Holy Ghost, the blessed Virgin Mary, John the Baptist, Peter and Paul and all other Saints in heaven, do we curse and cut off from our communion who has thus rebelled against us. May the curse strike him in his house, barn, bed, field, path, city, castle. May he be cursed in battle, accursed in paying, in speaking, in sleeping. May he be accursed in his taste, hearing, smell, and all his sense. May the curse blast his eyes, head, and his body from his crown to the sole of his feet. I conjure you, Devil, and all your imps, that you take no rest till you have brought him to eternal shame ; till he is destroyed by drowning, or hanging, till he is torn to pieces by wild beasts, or consumed by fire. Let the children become orphans, his wife a widow. I command, you, Devil, and all your imps, that even as I now blow these torches, you do immediately extinguish the light from his eyes. So be it, amen-amen. "Rise of the Dutch Republic by John Lothrop Motley. Vol. I, p. 65."

The originator of the Curse was Jehovah. He cursed the angel Lucifer, who rebelled against him, and he cursed Adam, Eve, and the earth and the devil. He then cursed Cain. Noah learned the ethic of curse and he cursed Ham. The rebellious Jews were cursed by Jehovah in the wilderness. Throughout his long career as god of the children of Israel the weapon of curse was used by Jehovah. Then after some centuries of suspended animation Jehovah sends his son to the world to curse the unbelievers. Jesus cursed the tree, and the informer Judas, and he promulgated the religion of damnation which sends countless millions of people to an eternal hell of fire and brimstone. After his death Peter took up the work of cursing the people, and by necromantic means began killing men and women. Since Rome became the central seat of the vicegerent of God the formal pronouncement which is generally made by the Vatican against those who show disobedience to the pope. The priest invokes the devil to carry out his ne-

furious designs, and enters into a league with the devil to destroy the enemies of the church.

In the Atharvana veda are found incantations of a similar type bringing terrible sufferings against those who did not accept the authority of the Brahmana priests.

The prophet of Allah cursed every one who disobeyed his authority.

The only religion that did not use incantations and necromantic means of destruction is the Noble Aryan Religion that was proclaimed by the Blessed One, the Tathagata Sakya Muni.

BUDDHISTS OF ASIA! WAKE UP.

The British, American and French Christians are alive in Asia. They for political reasons are making every effort to propagate the Protestant and Roman Catholic forms of Christianity in India, Burma, Siam, China, Cambodia, Anam, Japan and Korea. The French are active in Cambodia, Anam and China. While thousands of Protestant, and Catholic missionaries are actively engaged in disseminating the pernicious principles of Asiatic Semitic Christianity in Buddhist and Hindu lands, we find only inactivity in Buddhist countries. It is a crime to allow the sensual minded missionaries to invade Buddhist lands and introduce the vicious ethics of destructiveness among a people given to the practise of the compassionate ethics of the Lord Buddha, who having made the great renunciation, found a Way whereby man is able to save himself without the interference of gods and crucified saviours. The utter foolishness of Semitic paganism can only be realized by those who have made a study of the teachings of the illiterate fisher folk of the backwaters of west Asia. In their own day these Hebrew fisher folk of the Asiatic backwaters found no response in their own land, and the Asiatic superstition some how got a foothold among the helots of Rome. Utterly helpless politically they were, and the post mortem

happiness promised to them made them to cling tenaciously to the pagan faith that was devoid of truth and common sense. It is truly astonishing how this Asiatic superstition has found so many millions of votaries in European countries. It is devoid of science and of higher ethics. All that it can show in its favour is the premium allowed in the enjoyment of sensual pleasures in manifold forms. Science, ethics, philosophy, freedom, enlightenment, compassion have no place in the religion that is presented to the people of Asia. Backed up by quickfiring guns, and poison gas, it lives on cruelty and political aggrandisement. How is this nefarious system which destroys the sublime instincts in the human heart to be expelled from Buddhist lands? The sensual ministers of this Judaic cult have been able to hoodwink and bamboozle thousands of youths to accept the pagan ethics revolting to the instincts of compassion and Truth. It thrives on the soil of cruelty and sensualism. It offers alcoholic poisons to its votaries, makes them half devils, embodiments of lust and cruelty. Candles, confession, inharmonious music, hymn singing, and the negations of science are the stock in trade of this Hebrew monstrosity. Its blood curdling viciousness becomes transparent only to him who has made a study of the ignoble ethics founded on Chaldean anthropomorphism, and then compared with the sublime psychology of the Aryan Faith of the compassionate Tathāgatō. The Buddhist monks are drones in that they do not see the danger that is coming to their people through the activities of the missionaries of this pernicious cult. The Buddhist laymen have no idea of the stupidity of the white skinned representatives that come to preach a religion which really do not belong to them. It is an insult to the philosophic East that they should allow these nincompoops to disturb them by their vociferations which end in materialistic negations of psychological religion. Buddhists wake up, and show that you are alive and not mummies dead to higher feelings of love and wisdom. Deadening selfishness alone can make the Buddhists to be silent when the citadel of Truth is in

danger of being demolished by the cohorts of demoniacal religion, which destroys all sense of compassion. Buddhists both laics and monks are sleeping the sleep of death. They are kumbhakarnas of Buddhism. How to wake them up from their diabolical selfishness is the question. The white skinned representatives are the advance agents of European traders and distillers who receive discounts and commissions for advertising European goods and liquor in Asiatic lands. Every convert to the Hebrew faith is a customer of European goods. Hats, collars, coats, shirts, shoes, slippers, ties, buttons, handkerchiefs, glassware, crockery, cutlery, etc. are in demand after a man becomes a follower of the Galilean Hebrew cult of hell and damnation.

ESSENTIAL STEPS TO INDIA'S REGENERATION.

An address to the Indian public assembled at the Baisak Festival
at the Chaitya Vihara, Calcutta.

BY S. C. MOOKERJEE BAR-AT-LAW.

BRETHREN,

On this sacred and solemn occasion and standing beneath the holy relic of Him, whose life-history—of eternal quest after truth, of perpetual self sacrifice for the regeneration of humanity and of that endless compassion, Ahimsa, for all sentient creatures (appearing on the crest of the wave of being to vanish again in sorrow and suffering into the vast deep from whence they come),—is all but faintly depicted by the ancient artist in that reposeful Dhyani Moorti, still the outstanding symbol wherein the souls of India, Tibet China, Japan, Cambodia, Siam, Burma and Ceylon are inseparably united, notwithstanding all their minor differences in Achar or *custom*, it is only natural that our thoughts should centre round our degenerate condition in India.

She rose to the proud position of being the Queen Instructor of the World through the lofty teachings of Lord Buddha—for, you can now trace them in Pythagoras and Plato, in Confucius and Sankaracharya, in the Ethical discourses in "Yoga Basishta" and the "Bhagavat Gita" and even in the "New Testament" of the Bible.

She sank into nothingness when the Islamic power isolated her and sought strenuously to destroy her ancient Civilisation and Culture based on Buddhistic traditions and Ethics, by physical force and violence.

Then the only course left for India was to send her treasures—her Buddhistic culture and lore (for she had nothing else to boast of) away from her own chest into the keeping of friendly and sympathetic neighbouring nations. And like a tortoise she withdrew herself into her own shell and pretended that she was dead.

Throughout India's chequered history of unsympathetic foreign inroads and foreign political domination the Aryan—intellect had never been subjugated.

If you allow the several periods of Indian history to unfold themselves before you ; as on the canvas of a Cinema, this fact will strike you that fearless idealists in the shape of religious and social reformers have not been wanting to sustain the national spirit even in her darkest of days.

The story of their rise, however short lived, and disappearance makes us respect them the more for their strenuous sacrifice, under adverse circumstances, in the cause of recreating, regenerating a newer India on the ashes of the old.

On this day of all days let us also silently contemplate the memory of all her worthy sons who have left foot-prints behind them on the sands of time to enable us to follow them in the great course of recreating, re-generating a newer India.

However divergent their methods, however different in character individually they might have been, to my mind they were all workers in the same field.

When the sole aim and object centre round the question

of regeneration of a people, all workers religious teachers and secular preachers, political visionaries and social reformers—become but coadjutors, fellow soldiers on the march.

In the upbuilding of a nation there are many sides, and we must encourage and open-heartedly welcome all workers provided they are sincere.

The fact of our being gathered here this evening shows that the evolutionary process has commenced and that in the anvil of time and in this solemn hour India was being remade. We have faith in ourselves and in our ancient civilisation and in its capacity to yield itself to the greatest benefit of all its children. It is due to the outcome of the freedom of the Soul which India still has that reform movements spring up.

In its larger sense all movements have a moral significance in that they aspire to build up the character of the race by example and education instilling into them the great lesson that death has no terror and that human souls can not be held in subjugation. All outwardly antagonistic forces coalesce in the field of character-building of the race, and no one would hail the sight of a sturdier, more honest and truthful manhood springing up on the soil of India with a greater delight than ourselves for the regeneration of India.

Lord Buddha's life history and his sublime teachings based on Ahimsā and self knowledge and self culture—on freedom of intellect and equality and fraternity of all human beings should—act as a dynamic moral force for the uplift of India's down trodden manhood.

If the effect of his teachings now being retold from the Pali be to make Indians truthful and self respecting—add to this the glorious wealth of our lost Buddhistic culture; now being assiduously reclaimed from our neighbouring countries through the portals of the Calcutta University,—thanks to the patriotism and far sighted statemanship of our president, Sir Ashutosh Mookerjee—and then consider what a glorious pathway to progress and culture was being got ready for us.

It may also with confidence be expected from the Hindu University of Benares that teachers would be forthcoming showing that there were no purely Hindu doctrines of religion as such which on their high ethical side were not traceable to Buddhistic rationalism and none on the Yoga side—be it the Karma, Bhakti or Jnan—which was not traceable to the same source.

A change in name is nothing. A rose may be called by any name and yet smell as sweet. Essential elements are things to be taken into account. The doctrines of the Law of Karma and that of Rebirth after death, in Buddhism have entwined themselves as marvellously with the heart-strings of Hinduism that there is not much difference between the two.

Neo-Hinduism permeating with doubts born of rationalism (but shorn of the cult of the Tantra or of the Magic of the Atharva Veda, which is but a graft from Babylonian sources as shown by no less a scholar than the late Lokamanya B. G. Tilak) will be found to be the direct offspring of that pure Buddhism which the great Master always referred to as the Arya-Dharma. It is by the latter name that Buddhism—which is really no "Ism" at all but a stirring exhortation of Culture—should be called in India. That Code of Ethics is known as "Buddha Sāsana" or "Rules for the conduct of life" and have been well assimilated by—Hinduism making the Lord Buddha, an Avatar of Vishnu.

Higher Hinduism and Buddhism being founded on the essential truths of the Yoga system there is not and there can not be much difference between them.

These two sister systems built of the same flesh and blood should not be allowed to stand apart as strangers because of the difference in their man-made dresses—because of certain Achars or customs which have respectively grown up round them.

In standing divided and apart there lies weakness fear and the chance of destruction to both.

The man-made Achar which keeps the Neo Hindus isolated

is their present day fear of their losing caste. And hence arise the spectacle of their meekly submitting to the rigidity of the caste system which the thoughtful amongst them clearly recognise to be mischievous and destructive of unity in the body politic.

When analysed, it would appear that in the pre-Buddhistic days there was social chaos or social anarchy in ancient India and that then the position of the Brahman as the headman of Society had not been definitely evolved.

During the Epic period the Brahmans and the Khatriyas are found often in competition with one another. The Kurukshetra war and the disruption of the leading Kshatriya and Rishi families added to the prevailing chaos, and as Brahmanic hierarchy began growing up at the sacrifice of the rest of the community, there appeared as a counter blast the Democratic Buddhism which was the prevailing religion in India particularly of the masses from 543 B. C. down to the 12th Century A. C.

Then it was that the Musalman became the ruler in India and his iconoclastic tendencies were directed chiefly against the Buddhists and their temples and shrines—their monasteries and nunneries—with the result that the undestroyed section of the Buddhist Bhikkhus fled from India into Tibet, China, Burma and Ceylon. The Indian mass population was Buddhistic and being unable to runaway became converts to Islam very largely, particularly the lower classes. Some no doubt, specially of the well to do classes, took shelter under the Brahmanic hierarchy as Hindus.

This shuffling or regrouping was an accession to the Hindu fold as well as to the Muslim fold. So far as the Hindu was concerned his social fabric thus augmented by the Buddhist refugees submitted itself to the Brahmanic supremacy—most of the old Buddhistic families having been ranked as either fallen Brahmans or Kayasthas or Baniks or Baniyas and other lower grade Sudras in the caste system according to the decision of the learned pundits.

This transition period of Indian History has been well

described, so far as the well to do Bengal Buddhists were concerned, by Pandit Hara Prosad Shastri in a historical romance called "Bainer Maya" or "The Merchant's daughter."
(To be continued.)

THE BUDDHIST SOCIETY OF GREAT BRITAIN AND IRELAND.

VESAKHA MEETING, 2465.

Vesakha was celebrated by the Buddhist Society of Great Britain and Ireland in London on the evening of May 21st.

At the annual general meeting of Fellows and Members, the following were elected members and officer's of the Council for the ensuing year: Messrs Joseph Barsky; Allan Bennett (Editor, *Buddhist Review*); James Cavett; the Hon: Eric C. P. Comer; (chairman) Capt. J. E. Ellam (General Secretary); Charles Galloway; H. S. Hirose, I. J. N; A. W. P. Jayatilaka; Dr. W. M. McGovern; Messrs H. N. Mendis; F. J. Payne (Hon. Financial Secretary); Dr. T. W. Rhys Davids; Mrs. C. A. F. Rhys Davids; Capt. C. Rolleston; Mr. A. D. Howell Smith.

The public meeting held afterwards was well attended. Addresses were delivered by the Hon. E. C. F. Collier who presided, Messrs F. J. Payne, A. D. Howell Smith, Dr. W. M. McGovern, Capt. J. E. Ellam, and Mr. Allan Bennett.

All the speeches were in advocacy of the Dharma of our Lord the Buddha, Bhagavā, the Blessed and Enlightened One. Earnest pleas were made for renewed effort to spread the doctrine glorious throughout Great Britain and Ireland, and through the whole world. Reference was made to the re-awakening of the ancient missionary spirit of Buddhism in the East; and high hopes were expressed of the spread of Buddhism in Western countries.

The meeting was an unqualified success, and marks the

beginning of a period of increased activity on the part of the Buddhist Society of Great Britain and Ireland.

A fuller report will appear in the next issue of the *Buddhist Review*, now in preparation and to be published early in June.

THE BUDDHIST ANNUAL OF CEYLON.

We are in receipt of a copy of the Buddhist Annual of Ceylon for 1921 sent to us by the publishers, Messrs W. E. Bastian & Co., the enterprising firm of printers of Colombo. The Annual is edited most ably by Mr. S. W. Wijayatilake. The title page and the cover are beautifully embellished by artistic drawings taken from Buddhist designs. The opening hymn on the Wesak is by Mrs. Irene Taylor of Philadelphia, who was at one time a regular contributor to the pages of the Maha Bodhi Journal. Sixty pages of, single demy, very interesting matter both to the Buddhist and the scholar go to make up the letter press of the Annual. Contributions by the Bhikkhu Silacāra, Mr. Albert J. Edmunds, Victor Cromer, W. A. de Silva, Dukkunda, Bhikkhu N., Ananda M., C. T. Strauss, J. Wettasinha, F. L. Woodward, Sri Ananda Acharya, Edward Greenly, T. A. Peris, Dr. Cassius Pereira, Jinaratana Thera Bhikkhu, F. J. Pearce, on various subjects concerning the Law of the Lord Buddha appear in the number under review. The number contains reproductions of half tone photos of Mrs. T. R. Foster, Lord Ronaldshay, Sir Asutosh Mookerjee, of the Sri Dharmarajika Vihara, of the Calcutta procession, of the historic temples in India, Ceylon and Java, and also drawings from the life of Prince Siddhartha. The illustrations and the contents which go to form the Buddhist Annual of Ceylon are an indication of the progressive spirit of the Buddhist people of the historic island, where Buddhism lives in the hearts of the people, notwithstanding the persecutions to which the people were subjected since the advent of the destructive cult of the back

wash of West Asia. Buddhism is *the* religion of science and progress, and Buddhists should make a supreme effort to get rid of the Semitic abomination which is poisoning the atmosphere of the fragrant island by its pestilent vapours. Price of the Annual is Rs. 1/8/- or 2 shil. per copy. Postage 4 annas. Apply to the Manager of the Maha Bodhi Journal, who will send copies by V. P. P. or to Messrs W. E. Bastian & Co., Pettah Colombo, Ceylon.

RIVIEWS.

Free-Will and Destiny, by St. George Lane-Fox-Pitt (Constable and Co. Ltd., London), is a work, the purpose of which is to throw light, mainly from a psychological point of view, on the meaning of such phrases as "The need of a New World," and "a Change of Heart." The author admits the influence of the Buddha-thought in leading him to his conclusions. Hence stress is laid on the essential transitoriness of all

things, and the instability of current views, opinions, customs and traditions, which is a fact particularly observable at the present time in the West.

In a prefatory Open Letter, the Rt. Hon. Sir Frederick Pollock, Bart, P. C., Chairman of the International Moral Education Congress and League of Nations, refers to "The pessimist dogmas of the best known Brāhman and Buddhist schools," to the effect that "our material expressions of spiritual values are worthless illusion." This misconception is corrected by the author, who rightly says that its expression by Sir Frederick Pollock serves a good purpose in calling attention to wide-spread errors on the subject. "There is no assumption in Buddhism that 'all finite life is in itself a bad thing'," says the author. "That which is held to be a 'bad thing,' or to speak more correctly, to be *delusive*, is the belief that all finite life is in itself a good thing."

We might add that it is only the notion that the finite life is a good thing in itself, so inhibiting the view that there may be something beyond it far better, that is wrong, or rather, a wrong way of looking at it.

In dealing with the question, "What is Freedom?" The non-permanence of the ego is pointed out. "Enduring freedom arises from a true harmony of motives and not as the action of a hypothetical Ego-Identity." "As we approach harmony in our lives, so do we approach true freedom." Considering "economic freedom" (by no means obtaining to-day, and possibly ideally unattainable), correct definitions of "wealth," and of labour as a factor in wealth production, are given ; but it is pointed out that the mere acquisition of wealth is not the same thing as *welfare*. These two things can only be co-ordinated by "The systematic substitution of nobler motives, by means of education, for those of mere *gain*."

The application of karmic laws is clearly outlined in the Buddhist sense. "The effects of karma are reciprocal." "All life is 'becoming,' that is to say it is interlinked continuously though apparently spasmodically—the present and the future—and each with the past." "According to Buddhism the ultimate aim and supreme goal of humanity is emancipation from the thralldom of karma. This goal, however, cannot be reached except by acknowledging its present sway and understanding its laws."

The chapters on justice and veracity, psychological analysis, the emotions, inversion, and relativity, all contain much that is worth close consideration, throwing, as they do, a good deal of light on these subjects. The instinctive belief of Natural Justice "is an intuitive perception, obscured though it be, of karmic laws." "The fruit of recent psychological research should be a great help to educationalists in so framing their constructive methods as to develop in young persons an effective 'truth complex' without at the same time making them either pedants or prigs." "Experimental physiological and

psychological research show how rash is the attempt to separate our physical from our psychical nature."

This is exactly the Buddhist point of view. Man is essentially a complex of physical and psychical attributes. Attempts to explain psychological phenomena from the purely physical point of view, or *vice versa*, only lead to error and confusion, for the attributes (called in Buddhism, *khandhās*) of man's being (*nāmarūpa*) are interdependent.

"One of the most troublesome effects of pronounced egoism is *inversion*," the phenomena of which "are especially in evidence in a highly developed form of civilization. They are indications of degeneracy and decay." Particularly is this the case under existing economic conditions "in the inordinate importance, one might almost say reverence, attaching to money." This is undoubtedly true, money is the supreme fetish of modern, *capitalistic* civilization, and one of its worst effects is that it seems to render most people incapable of comprehending a disinterested motive!

There is nothing more necessary than that the truth of Relativity should never be lost sight of in appraising any view or doctrine. There is no such thing as *absolute* truth, or absolute anything else, in our finite life. "The virtues of the middle path, avoiding extremes, is the main burden of these pages. There is no absolute right and wrong, nothing is absolutely true, nothing is absolutely false, any more than there can be an absolutely great or an absolutely small." "The middle path avoids needless conflict. It leads to peace of mind, to true understanding, towards the goal of human perfection."

The answer to the question of Destiny, to—the "Whither? is *conquest of Egoism*. Whence and why?—answer themselves when victory is complete."

To arrive at "some common ground of all denominations, sects and creeds—for the discovery of some way or path of life, which will conciliate and unite rather than antagonise and divide" was the purpose of the first International Moral Education Congress held in London in 1908, the second being

held at the Hague in 1912; whilst the third, projected for 1916 in Paris, did not take place owing to the war. It is hoped that the third Congress, when it does take place, will have a crowning success.

In an Appendix, Mr. F. J. Gould gives an account of the first and second Congresses. We venture to hope that at the next Congress Buddhism may be represented. The appendix also contains information as to the object and basis of the Congress, and other matters of interest. A useful Correlated Glossary completes the volume, the price of which is five shillings net. The work has been accepted as a text-book by the Universities of Leeds and London.

A Short History of Morals by the Rt. Hon'ble J. M. Robertson, Watts & Co., London, Price 18sh.

Expecting to inhale the fragrance of the contents of the volume, the writer purchased a copy of the above work, and began perusing it from the beginning. The book is divided into four parts. Part I has three chapters; Part II has three chapters and a summary; Part III has four chapters; Part IV has ten chapters. Part I deals on Ethics and Life; the Ethics of opinion; and Preliminary Discussion of Terms. Part II deals Moral Beginings; Theological Ethics; Political Ethics; Part III deals on Greek Ethical Doctrines, Roman Ethics, Chinese Ethical Doctrines and Buddhism. Part IV deals on Official Christian Ethics, Transition from Theological to Rational Ethics, Hobbes and his Age; Spinoza and Locke, From Clarke to Butler, Hume, From Hartley to Paley, Rationalist Utilitarianism, Kant and Later German Ethics, Subsisting Ethical Issues. Thirty-six pages are given to Part I, 58 pages to Part II, 59 pages to Part III, 258 pages to Part IV. To discuss Buddhism the author has given five pages, and in 182 lines he judges the ethics, philosophy and psychology of Buddhism and gives the verdict against it in very strong language. He begins by saying "Ancient China may be said to have looked at practical ethics from all the three main points of view-optimism, pessimism, meliorism, with the usual considerable bias of

human nature to optimism. There resulted no such influences on conduct as would tend to justify the optimism. But the Buddhism which came from India, and which passed away in the country of its birth, had no better practical success, and left the theoretic problem still ethically unsolved, coming indeed, to a practically pessimistic conclusion, in which either annihilation or re-absorption in Infinite Existence is propounded as the one answer to the Riddle of Man." p. 164.

"The Buddhist doctrine of Karma, indeed, though probably derived from primitive superstition, is remarkable as being adopted and adapted with an ethical purpose. At the first step it is in conflict with the Buddhist denial of the existence of 'souls,' the very conception upon which the theory of reincarnation primarily proceeds. That is rejected by the framers of the Buddhist system as a superstition; but they employ the belief in reincarnation by way of a working solution of the problem of evil. In their doctrine, there survives at death something which is the outcome or result of a man's deeds, his *karma*, which is literally his 'doing'. It is not a personality conscious of itself, it is just an abstract something; and the Buddhist system frankly avows that this is an unintelligible mystery one of four imposed upon the believer. The *karma* has somehow a will-to-live, a desire of continuance; and accordingly it somehow finds a new body suited to it..... p. 165. "The Buddhist system, in short, is the Indian working out of the idea of self-poised and self-sufficing acceptance of fate which in Greece and Rome was set forth in one way by Stoicism and in another by Epicureanism. p. 166.

"Speaking practically, however, we may say that Buddhist ethic so-called is not one of reformation of this world. Such a conception has reached the East, in the latter days, only from the West, where ideals of happiness present themselves to men in the guise of plans of action. Should the ideal of social reconstruction take root and grow in the East as the result of the experience of Europe, there will necessarily ensue a recasting of such systems as Buddhism on the ethical side.

For the consciously progressive civilizations, in the meantime, it has no message." p. 167.

"If the doctrine of *karma* were once logically grasped and believed, it would make an end of reasoned ethic altogether. For if all the evils we suffer are the results of evil deeds in previous incarnations by something we know not, equally our happiness must mean that our *karma* in such incarnations did good deeds. Such happinesses, however, are seen falling to the lot of men who do evil in their present lives, as evils are seen to fall upon the good. Our *conduct*, too, must result from the *karma* of the past. Then there is never any connection between conduct and fate in the life we know; and yet Buddhism inconsistently teaches that good conduct and the renunciation of desire will bring peace, *karma* to the contrary notwithstanding. The contradiction is absolute." p. 167.

"Buddhism here exemplifies the logical suicide of that predominant Indian philosophy which concludes in the formula that 'All is illusion.' Such a formula negates itself. If all is illusion, and the idea of escaping from illusion by renouncing all desire for an end or object is only one more illusion." etc. and so forth. p. 168.

The doctrine of Karma is the most complex to grasp in the philosophy of Buddhism. The subject has so far not been properly handled by any Oriental scholar. It is one of the four (*achinteyyas*) unthinkableables in the psycho-philosophy of Higher Buddhism. The Buddha himself declared in the *Mahakammavibhanga sutta* of the *Majjhima Nikaya*, No. 136, that the unlearned alien religionist untrained in the Aryan Religion is not able to understand the analysis of the great law of *kamma*. The sutras that treat on the subject of Karma are the *Balapanditasutta*, No. 129, *Culakamma vibhanga sutta*; No. 135, *Mahakamma vibhanga sutta*, No. 136, of the *Majjhima nikaya*; the 34th and 101st and *suttas* of the 3rd *Nipata* of the *Anguttara nikaya* (Siam edition). The comment of the 34th *sutta* is embodied in ten pages of royal 8vo letter press in the *Monoratha purani*. The Karma doctrine has

been mixed up with the despicable doctrine of Fatalism and Predestination, which has been condemned by the Buddha along with the other two equally despicable theories of Creationism and Nihilism in the *Titthāyatana sutta* of the *Anguttara nikāya*, *tikanipāta* (*sutta* 62, Siam Edition). In the *sutta* of the Foundations of Human Evolution (*Mahānidāna sutta* of the *Digha nikāya*), The Blessed one explained the causes of Rebirth beginning with the Birth of Consciousness. This *sutta* has been translated by Rhys Davids in the volume of the "Dialogues of Buddha. In the *Dhammasangani* one of the seven books of the *Abhidhamma Pitaka* the subject of *Karma* has been elaborated, and lucidly explained in the *Atthasālini* and in the *Sammohavinodani* by the illustrious *Buddhaghosa*.

Mr. Robertson has perhaps read the "Sacred Books of the East" but in the translations therein made of Buddhist *suttas*, the subject of *Karma* has not been touched upon. The published works on Buddhism by Western Orientalists contain nothing original on the intricate subject of Karma, which belongs to the higher branch of Buddhist psychology. Mr. Robertson has in a generalized way, attacked the doctrine of karma, without a proper comprehension of the variations of the doctrine, which is explained differently in other Indian religions. Arrogance and conceit are characteristics of the pseudo-philosopher, in India we have had many in days past, when Buddhism was a living religion. They distorted the doctrines of Buddhism and condemned it. In China the followers of Confucius attacked Buddhism just as Mr. Robertson has done it. The Christian missionaries during the last eighty years have persistently misrepresented the doctrines of The Blessed One. Mr. Robertson has not the slightest grasp of Buddhism. His complete ignorance of the subject is shown in his utter incapacity to understand the ultimates of the sublime doctrine of the Tathagata. In his blindness he has failed to treat the great subject with the patience of the philosopher. To him, Buddhism is "Either annihilation or re-absorption in Infinite Existence and "probably derived from

primitive superstition." Nowhere has Buddhism preached the doctrine of Illusion. Mr. Robertson perhaps may not know that the "doctrine of (Māyā) illusion is emphasised in the Vedānta of Sankaracharya, and to confound Buddhism with the Vedānta illusionism is an exhibition of his incapacity to pass judgment on a religion that has brought enlightenment to countless millions of people during a period of 2500 years. For the Europeans to properly understand the doctrine of karma as given in the Buddhist scriptures it may take perhaps several centuries more. Neither the Brahmans and Jains of India, nor the Confucians of China, nor the Christians of Europe, nor the blustering rationalists of the Robertson type can understand the complex doctrine of karma as explained by the Buddha. To understand the subject one should read the texts and commentaries in Pali. We reject and repudiate the explanations given by Mr. Robertson on Buddhist Karma in his "Short History of Morals." Had he shown his thesis to Prof. Rhys Davids or Mrs. Rhys Davids he might have got his doubts cleared. The Oriental scholars of Europe have not so far tried to understand the analytical psychology of the complex religion called Buddhism. Those who write on Buddhism are guided by the distorted account of it as given by the missionaries of Christianity of different denominations who are sent to Buddhist lands as paid agents of evangelical societies to convert the "heathen" from the "superstitions" of the devil. The missionary does not try to understand the truth of things as they are. The evolution of ideas he does not know. Mr. Robertson says that the Buddhist ethic so-called is not one of reformation of this world. Such a conception has reached the East, in the latter days, only from the West! Think of the Chinese civilization, the Persian civilization, the Aryan civilization, the missionary labours of Buddhist apostles who went over the greater part of Asia carrying with them the literature, arts, agriculture, etc. of India, long before the birth of Jesus, at a time when the ancestor of the modern civilized European tribes were savage pagans, eating the meat of the

whole roasted ox and roaming in the woods with bludgeons in their hands! It was due to the Arab that Europe received the lost books of ancient Greece. The luxuries that the modern European enjoys his forbears in the 17th century never tasted. The silken robes, the spices, the perfumes, and the luxuries which the European now enjoys are due to the activities of the Asiatic. The ethics of Buddhism are not of the namby pamby type of praying to god, and calling upon god to save "this miserable sinner" from an eternal hell of fire and brimstone. Christianity does not give a thought to this world. There is no continuity of life in this earth for the follower of Christ. He came to this earth for the first time a new being and after death there is no more place for him here. He is like a fallen meteorite on this earth. It is alpha and omega to him. Each new being is a fresh creation emanating from the pottery works of the creator. He is here for a few years, and his life after death is either in the company of the Jewish god, or a fiery furnace, burning for ever and ever! The philosophy of Buddhism is built on the foundations of an eternal cosmic process, and *karma* is not fatalism, as erroneously understood by Mr. Robertson, but undelaying disinterested aesthetic meritorious activities, called *kusala kamma*. The doctrine of karma is a grand psychological science, not the fatalism of the Jains, nor the illusionism of the Vedantins. It seems Mr. Robertson has no idea of the differentiating concepts of the many religions that exist in India. He has no idea of the former history of Asia before European pirates and plunderers ravaged the seas by their outrageous immoralities. The artistic progress of the Chinese people, the wonderful rockcut temples of India, the wall paintings of Ajanta, Sigiri, Polannaruwa, the wonderful irrigating tanks to help agriculture, etc., are forms of constructive activities which existed in Asia before the selfish European introduced his whisky, opium, cocaine, syphilis, bestiality, selfish arrogance, bumptiousness, and political slavery. European culture began with Hobbes as Mr. Robertson has ably pointed out in his essay on 'Hobbes and his Age.' The culture of

Aryan India began 5,000 B. C. But for the Brahmanic monopoly of religion which enslaved the intellect of the millions of non-Brahmanic classes, which opened the door for the invasion of India by the Arab hordes, who came with fire and sword in hand, and destroyed the civilization of India, there would have been not the fatalistic inactivity of the people of India. China was the most industrious country in the world until the whole race was demoralized by the joint activities of England and France which brought about the collapse of China. The introduction of opium at the point of the bayonet by the British helped to destroy the industrial activity of the energetic Chinese race which abhorred war, and was progressing peacefully in agriculture and arts. Mr. Robertson is wrong when he says that the "reformation of this world" is due to the West. Buddhism preached the gospel of karma activities because this world is ours and we have to come back again and again to this earth. There is no getting out of it, notwithstanding the foolish aberrations of Christian theologians and unpsychological rationalists who say that there is no coming back to this earth, and that life is annihilated at death. The Buddha taught the doctrine of Karma and showed the scientific working thereof, which the Blessed One enunciated in the great doctrine of unending evolution which is called the *Pratitya samuppada*. The top hat, the tail coat, the bottle of whisky, the loaded revolver, the aeroplane, may satisfy the ambitions of the materialistic European, who does not believe in a continuity of the cosmic process. The so called activities of the West are destructive, the activities of the Buddhist East are economic, aesthetic, and psychological.

A CONTRAST:

TO THE EDITOR OF THE "*Maha-Bodhi*".

SIR,—According to the latest statistics, one of the smaller of the British Christian sects, the Baptists, number 380,357

members. They have in India (including Ceylon and Burma) 463 missionaries, and their annual expenditure is £99,000.

Buddhism is said to have between 300 and 400 million adherents. But if we cut this estimate down to 200 millions, we find that there ought to be, in comparison with the Baptists, more than 200,000 missionaries, with a financial support of over 52 million pounds! Buddhism has to-day in Great Britain exactly two professed missionaries, and its expenditure upon them up to now is—? If they had the same support that each of the Baptist missionaries get, that is to say £427 per annum they would soon establish in Great Britain a mission worthy of the Great Religion they represent.

J. E. ELLAM,

*Representative in England
of the Maha-Bodhi Society.*

OVER-SEAS CLUB,

Aldwych, London, W. 6. 2.

THE BROTHERHOOD OF THE BODHISATVAS.

The objects of the Brotherhood are :—Dissemination of the sublime principles of the ten pāramitās, viz. self-denying charity, moral and mental purity, renunciation of selfish enjoyments, study of the higher sciences and philosophy and analysis of religious beliefs, ceaseless effort to accomplish meritorious acts, unswerving truthfulness at the risk of life, willingness to suffer showing forbearance unto the last, undaunted will power to accomplish the goal of Arhatship or Buddhahood, loving kindness to all living beings, equanimity in the ups and downs of life.

To practise the four principles of association, viz. : hospitality, sweet speech, kindly treatment to all alike, altruistic service.

To adopt measures to prevent the destruction of life of birds and animals useful to man and nature.

To practice the "mettābhāvana" three times a day, morning, noon and evening, diffusing thoughts of love to all ; and the ānāpāna sati bhavanā (sitting erect in a quiet clean place, well ventilated, and breathing regularly for at least five or ten minutes through the nose with mouth closed.)

To adopt measures to prevent the use of and sale of opium, morphia, liquor, cocaine, ganja and other intoxicants and narcotic poisons, destructive to the psychological sanity of man.

To read the Jātaka discourses (published by the Cambridge University Press) and the Lakkhana sutta, Digha nikāya, the Buddhavamsa and the Cariya Pitaka (published by the Pali Text Society).

For further particulars apply to the Rector of the Sri Dharma Rājika Vihara, College Square, Calcutta, India.

PAGEANT OF OLD JAPAN.

ACROSS THIRTEEN CENTURIES.

Tokyo, April 13.—Nara, once the capital of Japan, is now the scene of national celebrations of an old-world character which takes one back 1,300 years to the death of Prince Shotoku Taishi, the great protagonist of Buddhism and builder of the famous Buddhist temple of Horyu-ji, said to be oldest wooden structure in the world. In this venerable edifice are now being held daily ceremonies, for which many thousands of personages of all ranks have assembled at Nara. Foremost among these is Prince Kuni, the father of the Crown Prince's "fiancee."

The chief ceremonies to-day were watched by enormous crowds, including many foreign visitors. A striking incident was the procession towards the temple, composed of a thousand priests in flowing robes of all colours, with women and girls similarly attired. On arriving at the temple the first to offer incense to the spirit of Shotoku Taishi was Prince Kuni, who was immediately followed by a venerable nun of the Prince's

family, who is 80 years old. Following the Princess came the British Ambassador, Sir Charles Eliot, himself a keen student of Buddhism. Sir Charles, who was returning from a month's holiday in Formosa, broke his journey at Tokyo in order to take part in these services in honour of a prince whom later ages recognize as a pillar of national civilization.

The celebrations will continue until the 17th.

Nara, one of the oldest cities in Japan, was founded as capital of the Empire in A. D. 709. It was planned on a huge scale, which can still be traced in the five great temples which survive. In 784 the Court was removed to Kyoto, and Nara gradually declined until the general revival following the Restoration in 1868. Seven miles south-west of Nara is the great temple of Horyu-ji, founded in 587 by Shotoku Taishi, son of the Emperor Yomei-Tenno, who died in 621. It is still the headquarters of the Hosso sect, and contains a vast collection of statues, paintings, and treasures of all kinds, most of them of the six and seventh centuries.

FINANCIAL.

SRI DHARMARAJIKA VIHARA HALL.

We acknowledge receipt with thanks the following donations for benches of the Vihara Hall.

| | | Rs. | A. | P. |
|--|-----|-----|----|----|
| Previously acknowledged | ... | 585 | 0 | 0 |
| Pat Lovett Esq., Calcutta | ... | 35 | 0 | 0 |
| Mokhoda Debi (Mother of S. C. Mookherjee, Esq., Bar-at-Law) | ... | 35 | 0 | 0 |
| TOTAL | ... | 655 | 0 | 0 |

The Vihara Hall requires 45 benches. Each bench cost Rs. 35. We request our distant friends will contribute each a bench by sending Rs. 35 by money order or cheque to the Hony. Treasurer M. B. S., 46, Beniapukur Lane, Calcutta.

*Statement of Receipts and Expenses of the Maha Bodhi Society
for the years 1916 to 1920.*

| RECEIPTS. | | | | EXPENSES. | | | |
|----------------|-----------|-----|-----------|-----------|-----------|-----|-----------|
| 1916 | | | | | | | |
| | | | Rs. A. P. | | | | Rs. A. P. |
| For | January | ... | 0 12 0 | For | January | ... | 410 6 0 |
| " | February | ... | 83 8 0 | " | February | ... | 212 9 0 |
| " | March | ... | 75 0 0 | " | March | ... | 485 8 0 |
| " | April | ... | 65 0 0 | " | April | ... | 211 3 3 |
| " | May | ... | 160 8 0 | " | May | ... | 158 7 0 |
| " | June | ... | 65 0 0 | " | June | ... | 155 9 0 |
| " | July | ... | 65 0 0 | " | July | ... | 27 6 0 |
| " | August | ... | 0 0 0 | " | August | ... | 24 14 0 |
| " | September | ... | 0 0 0 | " | September | ... | 15 10 6 |
| " | October | ... | 0 0 0 | " | October | ... | 65 9 9 |
| " | November | ... | 0 0 0 | " | November | ... | 78 0 0 |
| " | December | ... | 0 0 0 | " | December | ... | 150 1 9 |
| Total Receipts | | | 514 12 0 | | | | |
| Loss Receipts | | | 1,480 8 3 | | | | |
| Total | | | 1,995 4 3 | | | | |
| | | | | Total | | | |
| | | | | 1,995 4 3 | | | |

| RECEIPTS. | | | | EXPENSES. | | | |
|----------------|-----------|-----|-----------|-----------|-----------|-----|-----------|
| 1917 | | | | | | | |
| | | | Rs. A. P. | | | | Rs. A. P. |
| For | January | ... | 0 0 0 | For | January | ... | 111 4 3 |
| " | February | ... | 0 0 0 | " | February | ... | 195 10 6 |
| " | March | ... | 0 0 0 | " | March | ... | 137 9 0 |
| " | April | ... | 0 0 0 | " | April | ... | 64 6 6 |
| " | May | ... | 0 0 0 | " | May | ... | 135 6 6 |
| " | June | ... | 0 0 0 | " | June | ... | 197 0 9 |
| " | July | ... | 205 12 0 | " | July | ... | 303 0 9 |
| " | August | ... | 35 0 0 | " | August | ... | 292 6 6 |
| " | September | ... | 91 4 0 | " | September | ... | 134 10 6 |
| " | October | ... | 214 8 0 | " | October | ... | 211 2 3 |
| " | November | ... | 0 0 0 | " | November | ... | 181 14 6 |
| " | December | ... | 75 0 0 | " | December | ... | 215 1 9 |
| Total Receipts | | | 621 8 0 | | | | |
| Less Receipts | | | 1,558 1 9 | | | | |
| Total | | | 2,179 9 9 | | | | |
| | | | | Total | | | |
| | | | | 2,179 9 9 | | | |

| RECEIPTS. | | | | EXPENSES. | | | |
|----------------|-----------|-----|-----------|-----------|-----------|-----|-----------|
| 1918 | | | | | | | |
| | | Rs. | A. P. | | | Rs. | A. P. |
| For | January | ... | 200 8 0 | For | January | ... | 430 1 0 |
| " | February | ... | 2 0 0 | " | February | ... | 135 10 6 |
| " | March | ... | 14 8 0 | " | March | ... | 237 12 6 |
| " | April | ... | 8 3 0 | " | April | ... | 150 10 0 |
| " | May | ... | 18 6 0 | " | May | ... | 335 3 6 |
| " | June | ... | 12 13 0 | " | June | ... | 129 3 0 |
| " | July | ... | 21 6 0 | " | July | ... | 185 0 6 |
| " | August | ... | 98 6 6 | " | August | ... | 173 13 9 |
| " | September | ... | 40 15 0 | " | September | ... | 223 2 3 |
| " | October | ... | 20 15 6 | " | October | ... | 107 9 0 |
| " | November | ... | 40 4 0 | " | November | ... | 116 13 3 |
| " | December | ... | 169 4 0 | " | December | ... | 264 3 3 |
| <hr/> | | | | <hr/> | | | |
| Total Receipts | | ... | 647 9 0 | | | | |
| Less Receipts | | ... | 1,841 9 6 | | | | |
| <hr/> | | | | <hr/> | | | |
| Total | | ... | 2,489 2 6 | Total | | ... | 2,489 2 6 |
| <hr/> | | | | <hr/> | | | |

| RECEIPTS. | | | | EXPENSES. | | | |
|----------------|-----------|-----|------------|-----------|-----------|-----|------------|
| 1919 | | | | | | | |
| | | Rs. | A. P. | | | Rs. | A. P. |
| For | January | ... | 104 11 0 | For | January | ... | 355 10 6 |
| " | February | ... | 13 15 0 | " | February | ... | 157 4 3 |
| " | March | ... | 13 3 0 | " | March | ... | 141 9 6 |
| " | April | ... | 2 0 0 | " | April | ... | 119 7 0 |
| " | May | ... | 60 0 0 | " | May | ... | 301 2 6 |
| " | June | ... | 2 2 0 | " | June | ... | 176 13 9 |
| " | July | ... | 0 12 0 | " | July | ... | 303 5 0 |
| " | August | ... | 6 10 0 | " | August | ... | 164 13 3 |
| " | September | ... | 1 0 0 | " | September | ... | 207 9 6 |
| " | October | ... | 5 15 0 | " | October | ... | 288 1 3 |
| " | November | ... | 1 11 0 | " | November | ... | 108 1 3 |
| " | December | ... | 1 0 0 | " | December | ... | 160 0 0 |
| <hr/> | | | | <hr/> | | | |
| Total Receipts | | ... | 212 15 0 | | | | |
| Less | | ... | 2,270 14 9 | | | | |
| <hr/> | | | | <hr/> | | | |
| Total | | ... | 2,483 13 9 | Total | | ... | 2,483 13 9 |
| <hr/> | | | | <hr/> | | | |

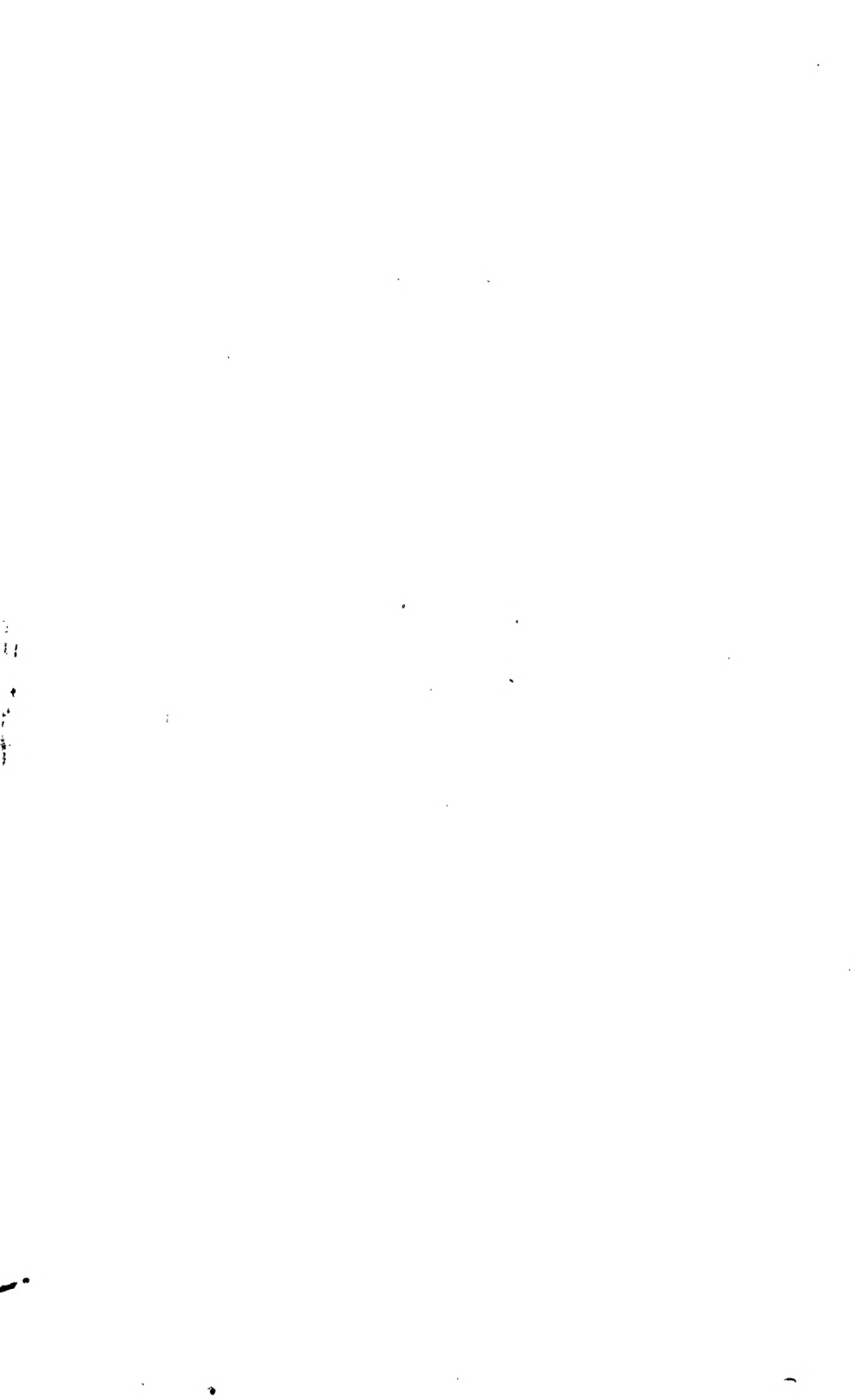
RECEIPTS.

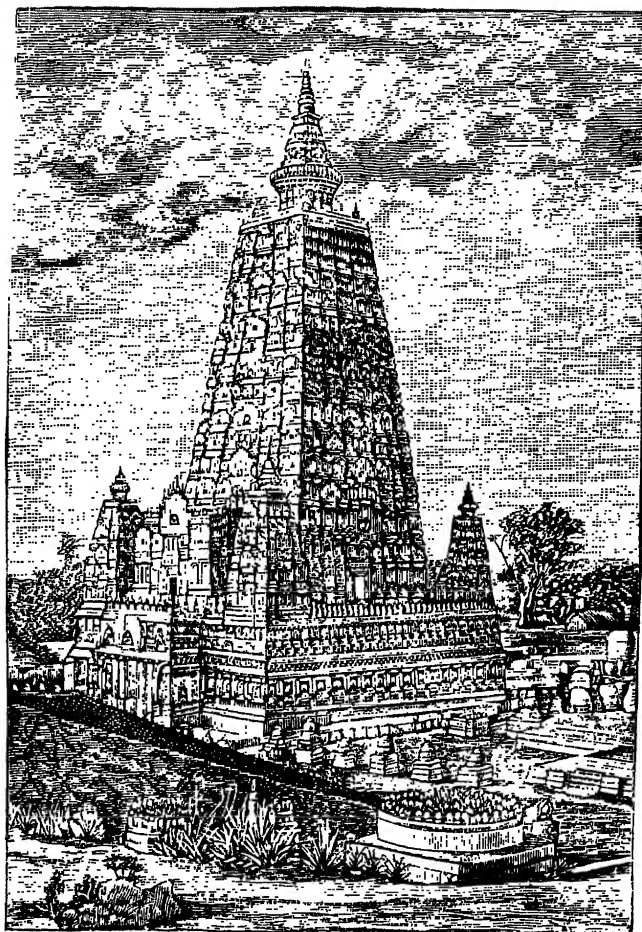
EXPENSES.

1920

| | | Rs. A. P. | | | Rs. A. P. |
|----------------|-----------|-----------|-------|----|-----------|
| For | January | ... | 1 | 12 | 0 |
| " | February | ... | 2 | 11 | 0 |
| " | March | ... | 9 | 5 | 0 |
| " | April | ... | 16 | 11 | 0 |
| " | May | ... | 0 | 0 | 0 |
| " | June | ... | 0 | 0 | 0 |
| " | July | ... | 12 | 8 | 0 |
| " | August | ... | 5 | 0 | 0 |
| " | September | ... | 21 | 4 | 3 |
| " | October | ... | 1 | 3 | 0 |
| " | November | ... | 50 | 0 | 0 |
| " | December | ... | 430 | 9 | 0 |
| Total Receipts | | ... | 550 | 15 | 3 |
| Less | | ... | 3,840 | 9 | 0 |
| Total | | ... | 4,391 | 8 | 3 |

| | | | | | |
|-------|-----------|-----|-------|----|---|
| For | January | ... | 122 | 4 | 3 |
| " | February | ... | 314 | 12 | 6 |
| " | March | ... | 103 | 11 | 3 |
| " | April | ... | 175 | 15 | 6 |
| " | May | ... | 720 | 2 | 0 |
| " | June | ... | 535 | 6 | 0 |
| " | July | ... | 402 | 13 | 0 |
| " | August | ... | 467 | 5 | 9 |
| " | September | ... | 434 | 4 | 0 |
| " | October | ... | 210 | 13 | 0 |
| " | November | ... | 523 | 5 | 3 |
| " | December | ... | 380 | 11 | 9 |
| Total | | ... | 4,391 | 8 | 3 |





"Buddha-Gaya Temple"

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|--------|----------------------------|------|
| Vol. XXIX | AUGUST | 2465. B. E. 1921. A. C. | No 8 |
|-----------|--------|----------------------------|------|

THE DHARMA ROUND THE WORLD.

Awake, ye slum'bring Buddhist hosts,

The dawn, the dawn appears,

Why waste the precious moments now

When the wan earth drinks tears?

Go, bear the Dhamma of the Lord,

To realms across the sea,

And let it shine in beauty there

In all its purity.

The Moslem wields his sword of flame,

The Christian kneels to gold,

But we have still our great ideal,

All earth shall one day hold.

Under its influence sublime,

The deluge of red rain,

The heart's blood of the stricken ones,

Shall cease to flow again.

From that far day when time commenced

His course on tireless wings,

We've seen the butchery of man

Endorsed by priests and kings,

But though his fetters bind him still,
 Man is not all a slave,
 Who cries, "Revolt", amid his pains,
 From cradle to the grave.
 Where are the men who spread the Light
 Within an alien land?
 Who deemed it joy when they went forth
 At Buddha's loved command?
 Reborn, they animate the scene,
 To you their message send,
 "The people wait the Dhamma sweet,
 Whose bliss shall never end".
 Oh, plant that flow'r in western lands
 Despite the ice and snow,
 The Lotus bud will open there,
 With golden heart a glow,
 Or, like a star that onward sweeps
 From East unto the West,
 May the great Doctrine wend its way,
 A refuge for each breast.
 Rise men of the Buddhistic faith,
 And from sloth's bondage flee,
 The Master's voice again is heard,
 Calling to you and me,
 "Haste, preach the Doctrine in the West,
 With standards all unfurled,
 And let your watchword be henceforth,
 The Dhamma round the world."

—Irene Taylor.

BUDDHA-GAYA.

Lord Reading is invited to do Justice to the Buddhists by restoring to them their Ancient and Venerable Temple at Buddha-Gaya.

Amongst the eighteen hundred millions of human bipeds who love and cherish each other on this old earth, there are

at least four hundred millions of this number who hope to reach Nirvana and the heavens by pursuing the noble eight-fold path, which the gentle and enlightened Buddha first pointed out to mankind. Many of those millions in pursuit of that path have only armed themselves with love and compassion for their fellows while millions of the other bipeds in many lands, pursuing, not a path but a trinity known as Mammon. Luxury and Fashion, have armed themselves with such cheerful and enabling weapons as poison gas and machine guns. That these weapons were not intended for ornament we have had ample evidence during the eventful years 1914-18 but were used as a means by each side of persuading their enemies of the strength and Justice of their cause.

One who is a Buddhist at least, would think that there could be little justice in a cause whose enforcement required the slaughter of about ten millions of healthy active and apparently reasonable beings, besides the incidental misery death and famine which it brought to thousands of innocent and defenceless women and children. But justice was just the very thing of which the belligerents preached, and even today we believe it would be hard to convince either a German or a Turk that it was plunder and not justice which called him to the bloody and reeking shambles of Gallipoli, France, and Palestine. It is not very hopeful to find one's self in a world where it would seem to be almost necessary to follow and to better the example of the modern European States or nations, by inventing a new and more deadly poison gas before one would be able to get a hearing for the wrongs of the past and for Justice withheld century after century.

In that part of Behar known to all scholars as Buddha-Gaya and immediately beside the spot where the Bo tree grew under which the Prince Sidhartha obtained enlightenment and Buddhahood, Asoka erected in the third century B. C. a Temple dedicated to the lord of Peace and Compassion. Six centuries later another Temple was erected on the site of that which the enlightened piety of Asoka had built, and this Temple still

rears its hollowed and imposing mass today ; a monument and a tribute to the love and to the devotion of more than a hundred generations of Buddhists who had lived and laboured to civilize and soften the manners and the feelings of that headstrong and violent animal Man.

The India of the centuries during which this Temple flourished in all its stately grandeur, was a very different thing to the impoverished ignorant and jarring medley of castes and sects, which is known as India today. Unfortunately for this Buddhist civilization and splendour it took no account of the hordes of savages which dwelt beyond the frontiers of India ; and when, that tide of barbarism which had rolled with such disastrous consequences from the Tigris to Vienna on the North, and to the Kistna on the south, had reached the zenith of its rise, the glories and the culture of Buddhist—civilization in India were submerged beneath that destructive and degrading flood. Whatever Hinduism may have suffered at the hands of those vandals it was against Buddhism chiefly that the full force of their venom was directed.

Buddhist Temples were destroyed all over India, Bhikkhus were slaughtered in thousands, and the noblest faith yet promulgated for the salvation and happiness of man was driven from the land of its birth to seek in other lands a refuge and a home. Buddhism neither preaches nor expects revenge. The followers of the gentle and enlightened Buddha may well leave this degrading sin to their enemies. But Justice is something to which peoples as well as individuals are entitled, and the time will yet come when the wrongs of the past will be righted.

For centuries the Temple at Gaya deserted and neglected became a ruin forgotten by its enemies and perhaps by its friends. A Sivite Monk settled in its vicinity in the early part of the eighteenth century, and this individual it seems obtained a grant of the land adjacent to the Temple from the Mahomadan ruler who then controlled the destinies of Behar.

The Temple itself however seems to have been forgotten

for it is not mentioned in the grant. It is not our intention to write a history of the Temple, since this has already been well and ably done by Mr. D. J. MacPherson, the Magistrate of Gaya in 1895, in his Judgment in the celebrated "Buddha-Gaya Temple Case." It may be sufficient to say that the King of Burma in 1877 undertook to restore the Temple with the permission of the successor of our Sivite friend of the Eighteenth Century, the successor in question having now laid claim to the proprietorship of the edifice. The Government of Bengal also took a hand in the matter, objected to the way in which the Temple was being repaired or spoiled by the Burmese, carried out the repairs themselves and finally placed it in the charge of an officer of their own choice.

Perhaps the Government's solicitude for the Temple arose from political and not from artistic reasons, since the Buddhist States of Asia were then unknown factors of the future ; one of which was to become the victim and the greatest of the others the Ally of Great Britain. Having got the Temple restored, with a Government Officer-in-charge and the Mahant recognized by Government as a kind of Malik, the tangle is complete. It should have gladdened the hearts of those old British administrators who in many lands were doing their best to reduce everything to the state of affairs which prevailed in the Island of Persee Comee, in which it was impossible to tell "which was the son of the gardner and which was the heir to the Throne". One Government Official informs the Mahant that the Temple is his (the Mahant's) property.

One of the Secretaries to the Government informs the Collector of Gaya that this was merely the personal opinion of the officer who said so, and that it was in no way binding on Government. But whoever it belongs or does not belong to ; the Buddhists who were seeking to recover possession of the shrine as the natural and religious heirs of its founders, were treated as people who had no right to the Temple at all. In some indirect and obscure manner it was very learnedly suggested in some of the Judgments in the "Buddha Gaya

Case" that the Buddhists might recover the Temple by invoking the aid of those cheap and rapid working Tribunals, the Judge at Gaya, the High Court at Calcutta, and His Majesty's Privy Council in London, but there was no hint from any quarter that the Government of Bengal or the Government of India considered it any part of their business or their Justice to restore the Temple to the Buddhists, although they had spent thousands in having repaired it, and rightly regarded themselves as having complete control over it.

✓ Meanwhile the Mahant converts the image of Buddha, which stands within the shrine into a Hindu deity by dressing it up in a red robe or in a suit of fantastic garments and daubs its brow with lime or clay to make it appear a real true blue Hindu image. And so the desecration and the farce go on. The Mahant's right to the Temple is precisely that of an heir or the assignee of a burglar who had murdered the original owner.

The Mahant's title to be in Gaya at all comes through the spoilers of Buddhism in India.

The British having destroyed the power of those barbarous plunderers, the Mahant's title goes the way of the Mogul Emperors.

In short it reverts to the conquerors. But those conquerors have never given themselves much trouble or thought above such simple matters as Buddhist Temples.

Were the question at issue one of commerce, gold mohurs, or trade, then our Britons would be seen in all their national glory. Arraying their experts, marshaling their economists, calling for statistics, and scattering blue books around like autumn leaves. Their commercial conscience would be so deeply affected that few Monsoons would fertilise this fabled land, ere our friend the Mahant would be relegated to the obscurity which he certainly deserves, and from which he should never have emerged but for the idle whim of a fanatic.

While the Mahant continues to regard himself as the owner, the possessor, the tenant or what you will of the temple it is not likely to bring him much prefer or honour, so far as

Buddhists are concerned. While it remains as at present, Buddha-Gaya is not likely to recover much of its ancient glory, whereas in Buddhist hands it would probably become the greatest religious shrine in the world. Englishmen in the mass are not famed for their flights of imagination, and were there nothing more behind the question of the Temple than what is known to the world ; then, they may also be fairly accused of being as stupid a people as could be found anywhere, and ill deserve the smiles and the fortune with which the Gods have blessed them. Some years ago, in the Viceroyalty of Lord Minto I believe, the major portion of the Ashes of the Buddha were discovered by Sir John Marshall in Asoka's Stupa at Taxila. These sacred Ashes instead of being taken to Gaya and interred in the Temple there, amidst the scenes in which the life of the Buddha was passed, were permitted to be removed from India to Burma by Buddhists no doubt, but nevertheless beyond the spot which must always remain for Buddhists the most holy on earth.

It is not necessary to invoke the shade of Byron to tell us what Gaya might have again become, had the Buddha returned to its sylvan shades ! there to repose forever on the spot where grew the Tree which he loved so well. These Ashes would have conferred both honor and fame on the British name, whose deeds and grandeur would have lived in association with them and would have been remembered thousands of years after that Empire has been numbered with things that are passed.

When we think of the Buddha, the British Empire will appear far too weak and timid to be associated with those of Alexander and the Caesars, theirs were things of gold and fame, ours is a petty concern of gunnies and jute.

If however, there was, behind this seeming stupidity and ignorance, the cold calculated intention of keeping the Indian Buddhists out of the shrine at Gaya lest its returning glory should become a focus for the hopes of far Eastern Buddhists, and a centre of intrigue for the militant sons of Japan who bid fair to extend their sway over much of the continent of

Asia. Even then, the stupidity is not lessened it is probably increased since it was intentional and not as we suppose innate. It has been dinned into the ears of the world on every conceivable occasion, that Great Britain is the greatest Mahomedan power on earth, since India contains seventy millions of Moslems. The boast or the assertion would be much more intelligent if it were proclaimed that the United Kingdom is the greatest Hindu power in the world since its Hindu subjects number two hundred and thirty millions. There are likewise several millions of Buddhists lying around in various parts and corners of the Empire, and although they are far from being the most noisy element in the population, they are by no means the least important of the lieges of their very lovable Monarch George V.

The world has witnessed the birth, the life and the death of many Empires many religions and many civilizations. None have been so noble as those which had their birth in India.

They have survived those of the past, and they will survive all of these which exist at present. In the religions and in the philosophy of India, there exists those sublime and exalted truths the knowledge and practice of which may enable man to become the companion of the Gods.

This is the connection which Englishmen should cultivate and of which they may hereafter be allowed to boast. It is this connection with India which shall make Great Britain immortal.

She will continue to live in that light which first shone at Gaya, that light which shall not be extinguished till the entire human race, after countless millions of years is enfolded in that eternal repose which is, or is in, Nirvana.

The present Viceroy, both before and since his arrival in India has made it his boast, that Justice would be both the aim and the guide of his administration.

The task or the ideal which he has set himself is perhaps the most difficult which he could have chosen for if there is one thing more than another which is the least likely to be

found where Governments dwelt, that thing is certainly Justice.

Policy and expediency are there in abundance but justice seldom or never.

Lord Reading asks his countrymen and India to judge him by a standard which few would be bold or virtuous enough to select, should he be capable of living up to its duties and its demands we may witness again in the person of a ruler some of the virtues which were the glory of ancient India and of ancient Rome.

We will offer him here the first opportunity to give effect to his desire, of being proved and remembered as a just and virtuous Viceroy.

Not in the narrow or domestic sense of the latter attribute, but in its wider and public meaning which characterised the acts of Asoka, Caesar, Alexander, Marcus Aurelius and Julian ; besides a hundred others who have left the example of their public Justice as a guide to those into whose hands and into whose keeping is given the happiness and the welfare of Nations.

We offer him the opportunity of doing Justice to the Buddhists, by restoring to them, their Temple at Buddha-Gaya. As a reward we offer him immortality. By carving his name and by inscribing the story of his Justice on a plate of gold within the Temple, that men may know ten thousand years hence that an honest man named Lord Reading was the British Viceroy and Governor-General of India in the year of Christ 1921.

In that far off time the long line of Lord Reading's predecessors and successors with the possible exception of Warren Hastings, will have been for centuries forgotten. To have been the Lord Chief Justice of England is something, to be the Viceroy of India is something more, but to have one's name inscribed in a Temple erected on the spot where the Lord of Compassion lived and meditated is an honour many times greater than the conquest of a world. For Justice and virtue

could alone deserve and obtain, this rare and splendid remembrance.

In conclusion it is only necessary to add that under no circumstance can it be possible for a Buddhist Temple to become a Hindu shrine, in the hands of Hindu menials.

Those who at present presume to style themselves the owners or the custodians of the Temple do not even pretend that it is now a place in which any Hindu God is worshipped. It is merely held for any notoriety or profit which it may bring, and there are probably not ten Hindus in India who do not believe the Mahant's custody of it to be a great wrong which they would rejoice to see brought to a quick and speedy end. This consideration should make it all the more obvious why a scandal such as this should be forthwith terminated.

Lord Reading has been and is in many ways still a Judge. We invite him to send for the work, which will be found in the Imperial Library at Calcutta. If it be not also at Simla called "the Buddha-Gaya Temple Case." Having read the history of the case which likewise contains the history of the Temple, let him pronounce Judgment by which, we sure, all Buddhists will be pleased to abide.

Till this is done, Buddhists must continue to regard the desecration of the Temple as a reproach if not a disgrace, to the Government which permits it.

Since we do not regard Lord Reading's assurance, that he would see that Justice was done between class and class, as merely a vain and an idle boast, we finally invite him to take the first step on the path which he has chosen to tread, and await with confidence the decision which his Justice will impel him to give.

CHARLES MOORE.

THE SCIENCE OF BUDDHISM.

To understand the science of Buddhism it is necessary to study first the Visuddhimagga with its tikā, then read the

Abhidhamma books, *viz.*, the Dhammasangani, Dhatukathā Puggalapaññatti, Yamaka, and Patthāna, with their explanatory commentaries, the Atthasālini, Sammohavinodani and the Maha Pakarana. The Visuddhimagga was the first work of the illustrious, immortal Buddhaghosa written in the resplendent isle of Lanka in the fifth century. The Sinhalese Buddhists had a voluminous literature since the time of the holy Apostle Mahinda, son of the great Emperor Asoka, who introduced Buddhism into the Isle of Righteousness 2,220 years ago. The Great Commentary was written in the ancient Sinhalese language by the Bhikkhus of the Maha Vihāra to elucidate the many intricate points on the ethics, philosophy and psychology of the Doctrine of the Tathāgata. The home of Buddhism had no proper commentary, except the mukha paramparā kathā (traditions that came down from generation to generation by word of mouth), and when Buddhaghosa became a convert to Buddhism, his teacher commanded Buddhaghosa to go to Ceylon and translate the Sinhalese commentaries into Pali. The Ceylon Theras had to examine the great scholar first, and in order to test his scholarship and his ability they gave him one verse in Pali to write a thesis on the subject. And the four lined verse became the basis for the wonderful encyclopædia which was called "Visuddhi Magga." The Ceylon Theras of the Mahavihāra at Anuradhapura were satisfied with the monumental scholarship of the great philosopher and in admiration gave him the honorific title of Buddhaghosa and under this name he became known.

The Sinhalese commentaries existed for a long period, indeed until the time of the renegade king Rajasinha, the parricide, who to escape the punishment that awaited him in hell, became a convert to Saivism, and ordered the destruction of Buddhism which was done in having the palm manuscripts piled up by the thousands and burnt to ashes. The Bhikkhus were massacred. This happened in the fifteenth century of the European era. But for the wonderful prevision of the Indian *thera*, the teacher of Buddhaghosa,

to-day the world would have lost for ever the Ceylon commentaries. The translated commentaries were taken to India, and later on to Burma, Cambodia, Siam and even to Southern China. The Indian copies perished along with the voluminous literature of the two schools. Hinayāna and Mahayāna, during the troublous period which began in the tenth century. The vast Buddhist literature of Kashmir, Turkestan, Gandahar, perished with the advent of the devastating vandals carrying the banner of Islam. The loss to the world is indeed great, and strange to say, that after a thousand years, remnants of the perished literature is now being re-discovered by the Archaeological antiquarians of Europe in the sandy plains of Turfan.

In the time of the great Asoka, Buddhist missionaries were sent to Egypt, Syria, Parthia, and other distant lands. In Persia Buddhism was a living religion for many centuries, but it was persecuted and driven out of the country by order of the sectarian king who wished to revive the religion of Zoroaster. The whole territory from Gandahar of Parthia, Bactriana, Turkestan was Buddhist, and from Samarkand, which was the centre of Buddhist activity, Bhikkhus went to China to preach Buddhism to the Chinese people. Buddhism had been a persecuted religion in the countries where it was preached. In Persia, in China, in Tibet, in Java, votaries of the aboriginal cults were its enemies. But it would never been effaced out of existence had not the wild fanaticism of the barbarous adventurers of Arabia extirpated it by a systematic continuous destruction under each succeeding dynasty of slave kings, who became the advance guards of the Islamic religion of the bellicose prophet of Medina.

The people of Europe for thirteen centuries had been devout followers of the Hebrew cult which originated in Palestine. In spite of their conceit Europeans are practically Arabs in culture. The eastern limits of Europe may be traced to the borders of Arabia. An Arab in European clothes easily passes as an American, and in various parts of Europe during the period of Roman domination there were thousands and thousands of Asiatic slaves and adventurers. European civilization is based

on Arab culture. It was the Arabs who translated the works of Aristotle from Greek into Arabic. The Hebrew religion is a composite structure of Babylonian, Sumerian, Assyrian, Egyptian, Persian ethics and folklore myths. The primitive Hebrews were a Phoenician race, and the alleged founder of the Israel tribe was Abram a Syrio-Chaldean who migrated from Chaldea into Canaan.

The curious product which we call Christianity is of bastard origin. It is a mixture of all religious beliefs that existed in Mesopotamia, Persia, Egypt, Syria, Phoenicia, Assyria, and Babylonia with a dash of Aryan ethics. The adventurous Jews were clever in assimilation. Look at the man Saul who became Paul, and founded a religion based on a vision which he said he had at the middle of the day, on his way to Damascus. He was a bold man who had the audacity to frighten Peter and the original disciples of Jesus, as we find in the epistle to the Galatians. Poor Peter was prepared to compromise and Paul had his own way. Jesus went down and Paul came up, and the Christianity that we have to-day is an amalgam of all isms. The manipulation was done cleverly at the Vatican in the middle ages, when the theologians had supreme power.

To-day science is helping the destruction of mankind by the help of material civilization. Weapons of destruction, poison, gas, quick firing guns, torpedoes, aeroplanes and other abominations are being manufactured rapidly. The great War of 1914-19 has ended in the destruction of great empires and the formation of republics. Christianity has succumbed and the new spirit of Bolshevism and Dyerism has come to stay. The progress of the future is arrested by these two forces of bestial tyranny. For a thousand years the world suffered through the oppressiveness of Islam and Christianity. The latter under the aegis of British gunboats helped the destruction of ancient races and ancient culture by forcing opium and alcoholic poisons. Old civilized China, Ceylon, and Burma succumbed to the material poison of opium and alcohol.

England is now manufacturing morphia and cocaine. India is sending out the destructive poison of opium to China, and bringing the utter collapse of that ancient land. It is the diabolical spirit of covetousness that makes the British oligarchy to manufacture the poison and issue to the helpless peoples of Asia. But the karma of this unpardonable evil will one day effect the British people. The united will of millions at some time in the future will have the effect of bringing the decline of the British race. It is ignorance of the karmic law that prompts the British to manufacture death dealing poisons. They have no idea of the boundless potentialities of the human mind. They judge man by the skin, not by the inward spirit. The conceited arrogance which the British adventurers show in Asia is due to their ignorance of the laws of the cosmic process. To them death is the end of everything material, and their philosophy is eat, drink and be merry.

India is the country of spirituality, not of materialism. The Buddhas are born in India to show man his infinite nature and the way to attain eternal peace by the destruction of ignoble desires of pagan sensualism. India continues to exist from age to age because of the illuminating wisdom that she receives from the Tathāgata Buddhas. The great science that they teach is unknown to the people of the west, and now gone into oblivion in the land of its birth. The importance of the verifiable truth of ahimsā was splendidly told by Lord Ronaldshay at the opening of Sri Dharma Rājika Yihara on the memorable day of enshrining the body Relic of the Buddha, who during a period of fifty-one years showed His boundless love to India by the wonderful life that he lived. The science of Buddhism has to be studied to realize the progressive greatness of the conscious Mind of the Aryan. If the Britishers would only make a little sacrifice to study this sublime and inspiring science contained in the Abhidhamma they would find how supremely great is the service rendered to civilization by spreading the noble wisdom and infinitely better than giving opium and bombing helpless peoples. Buddha taught

a better Doctrine than Bolshevism and Dyerian O'Dwyerism. Both are diabolical inspired by hatred, covetousness and pride. What the world needs to-day is the Doctrine of the Buddhas, not the Hebrew mixture of theological Christianity.

The psychological science taught by Sakyamuni to the gods is contained in the Abhidhamma. The secrets of the conscious mind for the first time the Blessed One unfolded to His chief disciple, the great Sariputta. To attune the mind to a state of divine perfection is what the Buddha wanted of the man who has the consciousness to know what is good and bad. Instead of wasting time in the pursuit of transient wealth, and pampering the body that is perishing daily at the expense of the unperishing mind how much better it is to spend the time in useful culture which brings eternal peace and happiness.

The duty that lies before the Buddhists is indeed great. They have the wonderful inheritance of the Supreme Buddha, and the pity is that they allow the jackals to throw dung on the beautiful Body of His teachings. They yellow robed monks eat, sleep, and live idle lives, and die. They do not realize of the great work they can do by spreading this Dhamma among the people of India. Hebrew myths, and Arabian folklore are being disseminated in the land where the Buddha and the great Arhats once lived and preached the Dhamma. Wake up Bhikkhus and come out of your hives of inactivity, and make your lives, useful, bringing happiness to the world. It was for this that the Prince Siddharatha was born 2,500 years ago in the Lumbini Grove.

The Maha Bodhi Society wants the help of the Buddhists of Asia to revive the Dhamma in the land of its birth and to train youngmen for missionary work in the West. Wake up and act. Subdue the false faiths that deny the Science of Yathābhutañāna by proclaiming the Doctrine of the Noble eightfold path, that brings peace and freedom to the world of gods and men.

BUDDHISM AND CHRISTIANITY.

By J. E. ELLAM.

(An examination of a book entitled "The Story of Buddhism" by K. J. Saunders, a Christian Missionary.)

[Continued from page 229 of the last number.]

The true facts concerning religion in the Western World are these. Christianity is a manifest failure. Neither Jehovah of the Jews, nor Jesus of Nazareth, is the god of Christendom, save in name. The real god of the West is even lower than the savage tribal god of the Old Testament. *Mammon* is the brute-god of the West to-day, before whom poor Jesus, like a wan ghost, has faded into a simulacrum. He is, it is true, given a lip service which is nothing more than cynical mockery. Consider the state of Europe to-day.

All efforts, we are told, to make the world a better place are in a sense un-Buddhistic (p. 55): "for Buddhism teaches that the world is so hopelessly out of gear that the best thing a man can do is to leave it." This is nonsense, of course. But what is the Christian view of the state of the world since the mythical "Fall," an event caused by "The devil," and for which the god punished *the man*? Our Christian friends, by the way, can never tell us where this devil came from. Did the god create him, as he created everything else?

We are told: "to-day Christianity spreads very rapidly amongst the animistic peoples of Africa, and India, and the South Sea Islands" (p. 77). This is quite natural, because it is itself animistic and therefore is suited to their primitive intelligence; but it can never appeal to the acute intellect of the educated Buddhist, or the higher classes of Hindus.

A good deal is said about the popular folk-lore and superstitions to be found in Buddhist as in all other countries. But, at their worst, these were never so bad as is to be found, even at this day, in Christian countries. "With such degrading superstitions has Buddhism formed an unholy alliance" (p. 84). This is not true. They are no part of Buddhism. Christianity,

on the other hand, did not form such "unholy alliances"; it developed them within itself. Consider, for example, the awful witchcraft superstition which continued almost to this very day. How many unfortunate, harmless, helpless, old women were subjected to atrocious tortures, and then put to the horrible death of burning alive, we do not know. Certainly many thousands. Even the great John Wesley, the apostle of Methodism, said that giving up belief in witchcraft was tantamount to giving up belief in the Bible. This horror alone should be sufficient to silence the Christian apologist when he talks about "degrading superstitions". Nothing of the kind has ever disgraced Buddhism. Why? Our author tells us, though not in this connection: "Reasoning is what Buddhism is mainly based on" (p. 106). And in these words is expressed the fundamental distinction between Buddhism and Christianity.

The author speaks of the urgent need for help for the Burmans "to conquer the fierce temptations which beset them on every side" (p. 110). Why? Quoting a Government Blue book of 1912: "with the decay of ancient beliefs the Buddhist religion is losing its moral sanction as an inspiring force in the lives of its adherents, and drunkenness, gambling, drug-taking and vicious habits, increasing as they are, tend to produce a weakening of self-control and a loss of self-respect which in favouring circumstances easily create the criminal." Why is this? Our author has unwillingly provided a most damning indictment of the very influences of which he is an advocate. Under the influence of the apostles of Christian civilization, the old moral sanction is breaking down. Some import the Bible religion, discredited in their own countries, which they *force* upon the unfortunate Burmans, and seek by every means to destroy their ancient beliefs; so weakening their moral influence which the new religion can never supply. Others bring the gin bottles, the drugs, and the unnameable vices common enough in Christian countries, but unknown before to the cleaner minded, cleaner living Burmans. To use their own

phraseology they "compass land and sea to make one proselyte"; but we would not call them "children of hell", nor yet a "generation of vipers," for we do not believe them to be these. They are sincere, but mistaken people, and they know not what they do.

Our Christian friends would be better employed in seeing to it that the moral principles of Christianity are applied in their own countries, and practised among their own people, rather than in importing a form of religion which is on a lower level in every way than that which they seek to supplant.

On p. 148 we find this statement: "It is this fact—the fact of the Resurrection—which more than anything distinguishes Christianity from Buddhism." This illustrates very strikingly what has just been said.

The persistence of the puerile superstition of the physical "resurrection" is evidence that Christianity to-day is as much out of harmony with rational thought and the nature of man as ever it was in the Darkest Ages. The fourth "Article of Religion" of the Church of England defines the resurrection of Jesus as follows, and the definition applies to every human being: He "took again his body, with flesh, bones, and all things pertaining to the perfection of man's nature, wherewith he ascended." So that there shall be no mistake about it, the reader is warned that he shall take this (along with the other articles) "in the literal and grammatical sense." The standard of intelligence which can accept this absurdity is about that of the Australian aborigines. Yet we find "educated" and "cultured" Christian clergymen solemnly asserting this to be a fact, a test of Christian verity! It is estimated that some three thousand million human beings die in every century. How many have died since the time of Christ?—not to speak of the tens of thousand of years of human life before that? The human body is mostly composed of gas and water, with a very little solid, mineral matter. On the death of the human body its elements separate and enter into other living combinations including human beings. At the resurrection how will

all these be so "sorted out" that each shall have his own body and bones again? And since no particle of our bodies remains the same after, say, eight or ten years, which body will it be, the one we "died out of", or that of middle age, youth, or infancy? And where shall we "resurrect" to? Which way is "up" in relation to space? Our author may well say that this "more than anything else distinguishes Christianity from Buddhism."

The latter part of the book deals with the decline of Buddhism in India, and the corrupt form in which it is found in the North, in Tibet and Mongolia. In passing (p. 121) reference is made to "the terrible ascetic tortures that both laity and priesthood in some cases undergo." This, of course, is against the strict injunctions of the Buddha before referred to. But we recall similar practices for which certain Christian saints are famous, and painful penance is to-day part of the discipline of one of the great Christian Churches. Indeed, there is much in the so-called "Northern" Buddhism which reminds one of the ritual and practices of the Christian churches, so that our author is almost justified in saying, at the beginning of his book, that there were "adopted just those elements of belief and practice which are essential parts of Christianity." This is found in the tyranny of the Tibetan priesthood which our author strongly, and rightly condemns; in the ignorance and laziness of the monks in China, where, we are told it is said, "the monk is not so useful as the silk-worm" (p. 126); in the exorcism of devils, and so forth. The "prayer wheel" is also mentioned, which one may set revolving "and then go comfortably to sleep." Often when we have been obliged to hear a Christian parson intoning his prayers, not to speak of the sermon, we have thought that a prayer wheel would have been a happy substitute! But all this, as our author properly says, is against the strict injunctions of the Buddha. It is no part of Buddhism, but has been imported from alien sources, whether originally Christian we are not able to say. But it is so strikingly in accord with the practices of the Roman Church that the early

Catholic missionaries thought "the devil" had been in Tibet before them! (*To be continued*).

ESSENTIAL STEPS TO INDIA'S RE-GENERATION.

BY

S. C. MOOKERJEE ESQ, BAR-AT-LAW.

[Continued from page 247 of the last number]

In that transition the Hindu society took off, as it were, its Buddhistic armour and put on its Brahmanic armour in the fight with the Mohamedans for self preservation; for, to be known as a Buddhist or to be known as a person having no-caste, meant being out casted, meant being outside the pale of the village headman's protection or in other words outside the pale of justice.

In those days when the Musalman was playing the Hun in India, it was better to be known as an idolatrous Kafer and live. And so the life of the nation came to be concentrated in the village, and village itself came to be like a Corporation and as a Rule the Brahman was the headman of the village. Who else could have held that position? It enhanced the prestige of the Brahman.

It is not an extraordinary thing that a democratic state should come under an Imperial, or Bureaucratic system or *vice-versa* owing to the transference of Power in the state itself. From the days of the Roman Republic down to the present day such changes have not been infrequent.

The phrase "Changeless East" is a myth. I submit that through political causes, and chiefly due to the Musalman domination in India, that the pendulum swung from Buddhistic democracy to Brahmanic Bureaucracy.

However illiterate and ill-equipped the Brahman and his descendants might be, there was no power left in the community itself to replace the Brahman from the headship.

which thus came to be regarded as his heritage, his birthright, by the Hindu Common law which to meet the exigencies of the times came to take its present form during the Musalman period.

No one need be blamed. What took place in India was due to the most natural of causes. In a stable social organisation social justice or which is the same thing as legal justice is maintained by the Power wielded ordinarily by the king. Whenever there is decay in the kingly power then there must be readjustment of forces in society. That is why after the Kurukshetra War and upon the disruption of the reigning kings the people had to regroup themselves for the purpose of self protection. Regrouping brought on a new life and a new light to the people. Vedic sacrifices of the Brahmans came to be criticised and ridiculed and the climax of the democratic revolt was reached in the birth of Buddhism based on, strange as it may sound, Liberty Equality and Fraternity as the outcome of Ahimsa. Emperor Asoka came to be the Mouthpiece, the interpreter as well as the Executive head of that democracy.

His Edicts directly throw light on the cultural progress which had been achieved in ancient India in what direction it was necessary to proceed for supplementing what was missing.

From this point of view every legislative enactment of a modern State contains the history of its ethical or cultural progress. The enactment "Thou shall not kill" or the benign declaration "Ahimsa Paramo Dharma" covers up the weary steps of blood and carnage and jealousy and spite and bickering through which the national mind had to wade through in its upward march towards progress.

That progress came to a sudden stoppage in India due to the Musalman domination. The lofty self-sacrificing spirit innate in Brahmanism, which should have spent itself in ever progressive Buddhistic democracy, underwent a shrinkage in the clash with the Mohamedans. What was never meant to

be confined to a particular community came to be so confined. Brahmanism came to be confined to the hereditary Brahmins.

In the 12th century upon the disruption of the indigenous kings in the country there was the regrouping of the caste as I have told you and the kingly power came to be wielded by the Brahmanic Bureaucracy in the absence of any indigenous king particularly in matters social as opposed to matters military.

Hereditary headship when through untoward circumstances or through any cause whatsoever gets confined to a particular community from generation to generation in the male line, without the fear of losing its position or some other community ousting it by means of competition, it is bound to degenerate and that is what happened in India.

The Brahmanic caste system has been as you all must admit very heavy on the lower classes. Through no fault of any body the system has become rigid and water tight.

In my little book "The Decline and Fall of Hindus" which Sir P. C. Roy by his foreword commended to the mature consideration of our countrymen, thus have I described the Citadel of the caste system :—

"To the Brahman Priests that citadel meant everything that made life dear and worth living. In it they had so much vested interest which they had sedulously reared and selfishly maintained. For them the surrender of that Citadel meant extinction. With what wrongs and iniquities the foundations required to be repaved and riveted were of no consideration, provided the Citadel itself was kept up for with it was bound up their own lives."

"How oppressive and iniquitous that Citadel has been can easily be appreciated if, for the purpose of my explaining the matter our social organisation were regarded as a huge colossal upright pillar of human atoms encased by iron tubes placed tier upon tier.

from the bottom till the topmost cornice was reached."

"At the very bottom of the pillar you have the untouchable Sudras. On their heads place a well-filling ventilation-proof, thick iron sheet on which put the touchable-Sudras, and on their heads again place a similar iron sheet. On this sheet put the Vaisyas, on whose heads a similar iron sheet being placed, let the Kshatriyas stand on it, and likewise, let another sheet rest on the heads of the Kshatriyas and on that let the Brahmans stand.

"Now you have the human atoms in the pillar well grouped and tabulated. There you have a complete picture. How heavily the weight of the whole pillar would tell on those that are at the bottom can be well left to your imagination. No, not merely to your imagination. Statistics show that the Nāmo-Sudras and other depressed classes are steadily deserting the Hindu fold and becoming converts to other faiths."

To-day in Bengal the Musalman population is over 33 per cent. This process of depletion—of leakage from the bottom of the colossal caste pillar has been going on throughout India and the Brahman has been wholly powerless to prevent it. Nothing has been done by the Brahmans for the amelioration of the condition of these untouchable classes or the touchable classes immediately above them.

Things have come to a crisis. The non-Brahman classes are in revolt against the Brahmans throughout the length and breadth of India of which they will take due note.

The time for re-adjustment of the caste system has arrived and it must be taken up by the Brahman himself. To give the lower classes a chance to get an uplift socially must be devised. Such reform movements must spring up from within and I humbly suggest that an all-India Hindu synod may be convened for considering the whole situation of our national depletion before it is too late. Not only that but such a Hindu synod should also take up the consideration of the reform of

the Hindu law of inheritance and marriage and the status of women.

In short the Hindu social system must be modernised. As it is, and it is a point I next want to draw your attention to, a Hindu lad abroad is positively looked down upon in America, Japan, Europe and in all free countries as the product of an inferior civilisation and that is positively heart breaking to those who have been abroad; and all that is due to the stagnation which has set in owing to the Brahmanic caste-system which even to-day seeks to out caste an undividual for having travelled by sea.

Hindus are born and not made by conversion may sound as a good boast without any value in it, for, we are unhinduisng whoever attempts to scale the narrow wall and thus depleting our ranks and committing race suicide.

Why I have harped on this strain, Gentlemen, would be clear to you if I tell you that I am a visionary enough to aspire to build an empire of our own on Ahimsa in India which will be quite on a level with our neighbours, the Chinese the Japanese the Siamese and not hold an inferior status either in their eyes or before the European and American world as we do to-day. It is my aspiration not only to quell the non-Brahmanic revolt but to bring into the fold those Musalman converts who have deserted the Hindu fold because of the rigour of the caste system. I would do it even if I have to tear up my sacred thread-even if I have to take my stand along with the Non Brahmans. But this thing is imperative. Call of Mother India is imperative that her children must consolidate on the basis of Ahimsa.

If the Mohamedans are persuaded to give up cow killing what difference can then exist between the Hindu and Musalman population? And if the Hindu escapes from the caste system—from the over-lordship of the Brahman—what difference will there be between the Hindu and the Buddhist in India? Our progress in India can be only real if followed on those lines. These are Essential Steps and have to be taken

and the sooner we do it the better. The sooner the pathway to regeneration is made smooth by the self sacrifice of the Brahmans (as in the case of the Samurais in modern Japan) the better still. The Brahman can still ennoble the Brahman name in India by that act of self sacrifice which would for ever associate that name with the emancipatory movement on behalf of the non-Brahman in India.

On this day of all days when we are gathered together to celebrate Buddha's birthday and attainment of Buddhahood—we are psychologically at par with all our neighbours, the Chinese, the Japanese, the Burmese, the Singalese, the Cambodians and on such an occasion as this I may be pardoned for shedding a tear for our fallen condition and suggesting for your mature consideration the way out of the difficulty by putting on once more the armour of Ahimsa and to go forth to reconquer our own lost country.

THE SCIENCE OF PURE KNOWLEDGE.

Buddhism as understood by the man in the street is a religion that denies a god and a soul. Ordinary religions speak of a creator that created man and the earth. The popular religions that are accepted to-day by the Hindus, Mahammadans and Christians were not born when the Buddha began to formulate the Four Noble Truths, 2500 years ago. Christianity as understood to-day is the manipulated product of the Church Fathers, and is far removed from the original teaching of the Galilean Carpenter. The people of Asia for the first time heard of Christianity, as it exists to-day, in the sixteenth century of the Christian era. Paul began to preach his own version of Christianity to the halfcaste Jews and Greek helots living in Rome, Corinth Thessaly, Galatia, Ephesus, Philippi, Colosse, etc. The Holy Ghost it is said forbade Paul from preaching the word in Asia. (Acts 16. 6). After the creation of the Byzantine church the Semitic races living in Asia Minor came

to hear of the teachings of the Church fathers, which was an amalgam of the creeds that were existing in Egypt, Persia and Asia Minor. When the Pauline dogmas are analysed scientifically, it will be found that they were all compiled at a later date. Modern Christianity is the gift of unscientific European church fathers to the pagan tribes of Europe.

Mahammadanism combatted the views of the idolatrous church of Byzantine, and extirpated Christianity from Asia. Europe clung to the Semitic Bible, and her heroes shaped their lives taking the Jewish disciples of Jesus as examples of conduct. Asia suffered more from the teachings of Islam than from Judaic Christianity. Both religions are Arabian and Semitic. Both had been built on the foundations of Mosaic Judaism and Judaism contains teachings borrowed from the early religions that existed in Egypt, Babylon, Persia.

Modern Hinduism is the product of Nanak, Kabir, Chaitanya, Ramanuja and Madhva, whose teachings have been greatly influenced by the monotheism of Islam. They had to think of the political supremacy of Islam when they were formulating their sectarian dogmas. The fanatical Moulanas had to be appeased first, and no religion that was anti-Islamic was tolerated by the despotic monarchs who swore by the Koran. To-day under British rule every religious teacher who is not a Christian has first to think of the prison that awaits him, if he begins preaching a new creed. It was so when India was under Mahamadian rule. The only religion that began its triumphant career without bloodshed was Buddhism. Mohammad began his triumphant march by shedding blood of thousands, and his successors deluged the earth with the blood of innocent victims. Christianity began as a slave religion, but after three centuries succeeded in usurping the place of the state religion of the Roman empire. It then adopted repressive methods and began a career of destruction killing its opponents by the millions from the third century downwards to the Huguenots.

Brahmanism was preached to the oligarchical tribes which

followed the patriarchal Rishis. It was a tribal culture reserved only to the tribes which accepted the Vedas. The teachings of the Bhagavat Gita were opposed to the dogmas of the Vedas and the Devas. It contained the teachings of a Kshatriya Prince to another Kshatriya. The Bhagavad Gita is really a composite production containing in epitomised form the scholastic views of the different philosophical schools which were in existence in ancient India. Certain chapters when analysed show that the teachings are contradictory which indicate that the compilers were not of one mind. What is very clear is the unrecognition of the supremeness of the Vedas. In the Eleventh Discourse, verse 48, we read "Nor sacrifice, nor Vedas, alms, nor works, nor sharp austerity, nor study deep, can win the vision of this Form;" v. 48.

"Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities nor by alms or by offerings." V. 53.

"Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas." The Vedas deal with the three attributes, be thou above these three attributes."

"All the Vedas are as useful to an enlightened Brahmana as a tank in a place covered all over with water." (Discourse II. verses 42, 45, 46)

The Bhagavat Gita is a Kshatriya production intended for the Kshatriyas. The Upānishad treatises also are the productions of royal philosophers. To understand the social condition of the body politic of Indian society it is necessary to probe into the history of not only the Brahmanical caste but also to the history of the three other castes. Brahmanical writers and expositors naturally wished to show the supremacy of their own caste. It is therefore necessary to study the books of the Jains, and of the Buddhists. In this connection we gladly recommend the English translation of Dr. Fick's work called "the Social organization in Northeast India in Buddha's time" by Dr. Shishir Kumar Maitra, Published by the University of Calcutta. (Price Rs. 5)

The India of the Buddhist period is the India politically

free. To ignore this chapter of her history is indeed suicidal. The India of the Brahmanical polity is the India of arrested development, which prohibited the free growth of the national consciousness of her people as a whole. Brahmanical India was like the Europe of the medieval period, when the Church dominated the minds of the people. Christianity during the first three centuries, under imperial Rome was an unrecognized creed because of its humble origin ; but when it obtained political power the patristic fathers adopted stringent measures to extirpate the old Roman religion. Similarly the Brahmins at first were unrecognized as a cult during the Buddhist period. But they were clever in intrigues, and succeeded in destroying the Kshatriya power, and when they got power, they crushed all freedom, except their own. The result was that India fell under ecclesiastical domination, and ceremonial government, which crushed their manhood. Rituals, sensualism, selfishness destroyed the cohesiveness of Indian society. Priestly tyranny opened the doors of the land for the alien invader, and India went under Moslem rule.

The India of today is free to expand under the enlightened rule of England. When England began her rule in India, she herself was in a less advanced state than what she is now. England is progressing and it is impossible for her to go back to days of barbarism. Brahmanism and Islam are frightfully intolerant, the former is oligarchical, the latter is fanatical. Both are enemies of progress, especially under bigoted kings guided by priests and Moulanas. England had committed great injustice in the past we admit ; but the future is full of hope for India as well as England. The time may come when India will again, under the enlightened administration of England rise to greatness as she had been in the Buddhist period, when her sons carried the Word of Buddha and Aryan culture all over Asia. The brightest period of Indian culture was in the Buddhist period. India fell from her lofty position when the Brahman oligarchy began to dominate the national consciousness.

What is needed today in India is the revival of Buddhist learning. The history of India without Buddhism is a blank record. Under Moslem rule the growth of India was arrested. Under British Rule there is every hope that she will grow in prosperity. But the present is a period of danger. The British administrators are not fools, and they know that they cannot govern India for their benefit alone. India's progress is in the hands of her own children. The Noble eightfold Path proclaimed by the Saviour of India avoids the extremes of sensualism and fanaticism. The 37 principles of the Science of Pure Knowledge should be studied by the young and old of India's children. They should be translated into all the Indian Vernaculars and published and widely circulated throughout India. Buddhists of Japan, Ceylon, Siam, Burma, China, Tibet have a great duty to perform in bringing this forgotten literature to the notice of India's children.

The Great Aryan Teacher was born in the Royal Family of the Ikshvakus when India was politically free. This fact must not be forgotten, for when a country goes under alien rule, original thinking by the subject race becomes impossible. In the history of subject nations this fact is every where revealed. The conquerors destroy all vestiges of freedom. Whatever tends to revive the thought for freedom is crushed by them. Under alien rule no originality is tolerated. The Brahmans did not wish to disseminate knowledge among the non-Brahman races because they feared that they would lose their political power, which they monopolized for their own selfish gain. The secrets of knowledge are withheld by the ruling class lest the subject race might revolt against alien authority. The Buddha opened the Door of Immortality because of the all-embracing compassion that was His. To Him there was nothing so great as Truth and Righteousness. He by His own efforts reached the supreme heights of Pure Wisdom, and the love that was in Him prompted Him to declare the Truth of Emancipation and the Way to attain it. No Religious Promulgator before or after Him declared the

Doctrine of Equality. Krishna advocated destruction, not love. Rāmachandra ordered the killing of the Sudra who was practising Yoga. Both the Avatars were representatives of the Kshatriya Power and they attained to fame only through war. Reconciliation, Peace, Unity, Love, Mercy, Selflessness were the ethical principles that the Buddha advocated.

Jesus was born of a subject race, and he was afraid to express himself with freedom, when questions of a political nature were put to him. Truth never comes to him who is subject to fear, anger, racial bias, and is muddleheaded. No man born of a subject race can assume the role of a universal Saviour. No man can be called a saviour who can be entrapped to death by the tactics of his foes. The Buddha was above fear because He knew that neither god nor man was able to kill Him, and He said so to His disciples when Devadatta with the help of King Ajātasatru conspired to kill Him.

The science of pure knowledge in Pali is called *nānadasana visuddhi*. To acquire this supercosmic knowledge the heart (*chitta*) has to be purified first by (*silavisuddhi*) the observance of moral rules of life, which include abstinence from killing, stealing, sensuality, taking intoxicants, false speech, slandering, harsh speech, idle and unprofitable talk, covetousness, hatred, harbouring anger, malice, envy, illwill, pride, conceit, selfesteem, excess in diet, sense indulgence, etc. The category of unmorals as set forth in the *Sāmañña phala sutta*, *Dighanikāya*, will give an idea of the moral life expected of the student who wishes to climb the steps of the Palace of Truth (*Dhamma pāsāda*). When the conviction comes that moral life is assured, it is easy to climb the next step which is called purity of heart (*chitta visuddhi*). The heart purified of evil tendencies becomes clear, and the (*chitta ekagrata samādhi*) calmness of mind is realized when no more evil thoughts are generated. This requires an enormous amount of strenuousness, and energetic perseverance to get rid of the evil thoughts that continually arise on account of the experiences in the plane of sense feelings, in the plane of percep-

tions, by the sense organs coming in contact with objective forms, sounds, smells, tastes, touch, and apperceptions. The formula that is to be repeated when evil volitions arise in Pali is: Uppanna uppanne pāpake akusale chitte nadvivāseti, pajahati, byantīkaroti, vinodeti, ānabhāvamgameti ; which in English means that each time an evil thought arises it shall be ejected, abandoned, destroyed, cut off, and not allowed to re-arise. To be on the watch lest an evil thought springs up which has its full evolution creating an individual kamma that will bear fruit some day, is strongly emphasised by the Blessed One. The whole book of the Visuddhimagga treats on the method that has to be practised in order to reach the consummation of the perfect life.

THE TEST.

BY J. E. ELLAM.

In England, in Europe, and in America, there are learned people who study ancient religions and mythology purely as matters of antiquarian interest and scholarship ; not because they are devotees of the ancient gods. Certain other *savants* study Oriental religions and philosophies for the same reason. Much of the Buddhist scholarship in the West is of this nature. The gods and the old religions of Europe are dead. It is thought that the gods and the religions of Asia are dying.

Not a few scholars of note in the West, believe that Buddhism is moribund ; and one such, to whom we owe more than can easily be estimated, writes thus:—"I hold that every great 'gospel', whilst containing some matter true for all time, arises at a given place and time, to meet certain needs *then and there* arising. New place and time have need of an altered gospel. The Buddha himself said his gospel was *for a time*."

This may be true. But the implication is that the time for Buddhism is now past. If this be so, then the efforts which

are being made to revive Buddhism in the East, and to spread its teaching throughout the world, are destined to be fruitless.

Readers are already aware of what is being attempted in England and in Europe, in the face of very great difficulties. They also know of the appeals which have been made to Buddhists in the East to help in this great work. They know that it is the considered opinion of Buddhists in the West that the conditions, intellectually at least, are now, for the first time in its history, most favourable for the propagation of the Buddha-Dhamma in Great Britain,—to say nothing of other countries. They know that the plans have been laid down, and that the organisation,—the machinery,—has been prepared for this work. They know that the plans cannot be carried out, nor the machinery made to revolve without the necessary financial support.

It remains to be seen what response the Buddhists of the East will make to the call from the handful of Buddhists in England, to enable them to build up a strong and progressive Buddhist mission. This is the test. If Buddhism is really a living faith in the lands which witnessed its ancient glory, there can be no doubt whatever as to the result of the call which has gone forth. If Buddhism be, as we are told by some, indeed moribund, dying, doomed to disappear before some new "gospel", then there will be no response. We shall know that it was only "for a time", and that its time is, even now, drawing to a close.

We hear Buddhists in the East deplore the apathy of their own co-religionists ; but are all of these themselves wholly free from blame? There are a few blessed, as the result of good kamma, with wealth, as the world counts wealth. They know, as Buddhists, that this wealth is, in a sense, a trust ; perhaps even we may call it a test, for the possession of wealth is not always a blessing. It is often a terrible responsibility ; for the future of its possession depends largely upon what use he makes of it. The Buddhist believes, and rightly, that the Dhamma is his most priceless possession. He believes that its

support and its dissemination is the greatest service that can be rendered to humanity ; that the gift of the Dhamma excels all other gifts ; that the bestowing of this gift brings the greatest merit. In this case, he will not withhold the gift from those who ask for it.

Seeing the state of the world to-day ; seeing the decay of the conventional religion of the West ; seeing the social chaos which has resulted, we believe that what is needed is not a new gospel, but a re-statement of the most perfect Gospel the world has ever known,—the Dhamma.

This is the appointed time. The conditions which prevail throughout the world are the test of the validity of the Buddha-Dhamma as it is. Whether the Dhamma is still true gold, or whether it has become so alloyed as to be worthless, remains for us to discover.

It is for you, our co-religionists in Buddhist lands, to prove which it is. If, as we believe, the Buddha-Dhamma is still true gold, then the appeal which comes to you from the West will not have been made in vain.

CAN MAN BE HAPPY ON THIS EARTH?

Twenty five hundred years ago there was neither Christianity nor Mahammadanism. The present idolatrous polytheistic "Hinduism" was not then born. Brahmanical supremacy was then only a sound (ghoso). There were forest ascetics who spent their time in the contemplation of things relating to the other world. There were the "Kshatriya pandits, Brahman pandits, Vaishya pandits," and wandering ascetics given to dialectical discussion. The Brahman class was arrogating to itself superiority of birth, and claiming precedence over the rest of the people. Then appeared the Sakya Prince ascetic preaching the Noble Aryan Doctrine that "Immorality" (amata dhatu) has been found, and that the only qualification

required to gain the ambrosia was faith in a future world. Neither wealth nor caste was necessary to gain Truth. The Buddha combatted the views of the Jainas, materialists, nihilists, agnostics, polytheists, Creatorists, promulgating the view never heard before that man can save himself by supreme effort in following the path of righteousness (Dharma).

Avoiding the extremes of extravagant unprofitable, painful asceticism and the equally vulgar, materialistic, ignoble path of sensual enjoyment, the Supreme Teacher proclaimed the Four Noble Truths and the Noble eightfold Path of Right insight into Truth, Right Desires, Right Words, Right Deeds, Right Livelihood, Right Effort, Right Attention, Right Unity of Mind. This is the path which the Buddha showed to the young men of noble families, whereby they would get the purified knowledge of Truth which opened the heart to the supreme freedom and bliss of Nibbāna.

The noble eight fold path is divided into three categories viz: (sīla, samādhi and praṇā) pure conduct avoiding evil, concentration of meritorious thoughts, and purifying wisdom. The first and second factors of the noble eightfold path, (sammāditthi and sammāsankappo) right views and right desires, produce (praṇā) purifying wisdom; the three factors (sammāvācā, sammā kammanto, sammāājīvo) right speech, right deeds, right livelihood when operated upon produce (Sīla) the right kind of noble conduct. Right speech connotes abstinence from falsehood, slander, harsh speech, idle talk, discordant words. It emphasises the necessity of using sweet and loving words, conveying the heartfelt desire to produce unity, concord, friendship, and unswerving adherence to truth. Right deeds connote abstinence from destruction of life; avoiding the use of destructive weapons or clubs harmful to life; abstinence from dishonest acts, avoiding taking anything that belongs to another; abstinence from adulterous and sensuous acts and alcoholism. The right kind of livelihood (sammā ājivo) avoids the five kinds of trade, viz: sale of intoxicants, sale of poisons, sale of animals for flesh, sale of murderous weapons,

slave dealing. The acceptance of this code of morality is enjoined on the noble born who has chosen the noble life of the high born. Ignoble trades are not for the kulaputra that wishes to call himself an Aryan. The meaning of the Aryan in Buddhist terminology is ethico-psychological, not ethnical. Porkpackers, butchers, owners of stockyards, of distilleries, of breweries, opium sellers, cocaine and morphia manufacturers, manufacturers of murderous weapons, slave dealers are excluded from the category of the high born. They are not Aryans judged from the standard of Aryan ethics.

Under the term (*samādhi*) concentration of meritorious thoughts (*sammā vāyāmo*, *sammā sati* and *sammā samadhi*) right efforts, right attention and right unity of thought are included. *Samma sati* includes the four fold attention, in order to develop the memory. Undeveloped memory degenerates into feeble-mindedness. The Buddha emphasised the supreme importance of cultivating the memory, which is the refuge of mind. A feeble memory is useless in the school of Buddhist psychology. Anything that tends to weaken the memory has to be avoided, hence the strong condemnation of alcoholic poisons and narcotics in the moral code of the Buddha. To develop the memory right effort (*sammā vāyāmo*) is needed by the practice of *sammappadhāna*, which requires the effort to avoid doing evil, to prevent evil arising, to develop the good, and to create good. Constant effort to guard oneself from falling into evil is emphasised. (The Pali phrase is *uppanna uppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantikaroti anabhavamgameti*.) The right kind of attention is obtained by cultivating the memory in being engaged in the analysis of the physical body which is composed of skin, bones, flesh, blood, sinews, kidneys, nails, hair, intestines, phlegm, heart, lungs, etc. The proper psychological analysis of the 32 parts of the body enables the mind to give up the undesirable attachment thereto. The time and energy wasted in trying to beautify the skin, hair, and body which are by law destined to decay and dissolution, can best be

utilised in doing meritorious deeds, but the muddleheaded fool is guided by the fancies of fashion which originate in the fashion schools in the boulevards of Paris. Millions of pounds of sterling are spent in order to decorate the putrifying body of man. Beautiful birds by the hundred thousand are killed for their plumage to satisfy the ignoble desires of foolish women. The craving to wear the feathers of birds in European women is due to the savage instinct which yet survives in them from the days of barbarism. To satisfy the taste felt by the tongue the blood of countless millions of innocent animals is shed annually in savage lands. The craving for material things is never satisfied. It is accentuated by the hedonic practices adopted by adulterous sensualists. Intoxicants in every imaginable form are indulged in youth, and when old age comes the craving remains, but physically show signs of impotency. The wise man thinks of approaching decay of the body, and conserves the vitality, but the fool lives the ignoble life of extravagance and with advancing age lives in misery. The training of memory according to the psychology of the Buddha when undertaken in the proper way, makes man strong, both in intellect and body. It helps to conserve the energy for the development of the psychical portion of man, which never decays. The body goes through the processes of disintegration momentarily, but the mind continues to be strengthened, either meritoriously or demeritoriously, storing up karma from life to life. The individualized life of man is beginning less. Countless millions of aeons ago the individual was still existing creating karma, and enjoying the fruits thereof, and shall continue to live for countless millions of aeons by the force of karma that he creates life after life. Each human being is enjoying the fruits of his past karma in this life, and creating fresh karma in this life, which shall bear fruit in future lives. Man is an inexhaustible store of psychic energy, sending forth rays of good and evil like the element of radium. The adoption of the psychical methods enjoined by the Lord Buddha help to strengthen the memory, which helps to develop the

psychical mentality, producing the divine faculty of remembering the forgotten pictures in the scenes of the past lives. The analysis of feelings in the threefold form of pleasant, non-pleasant, and neither pleasant nor unpleasant is helpful to strengthen the memory. Analysis properly conducted leads to the comprehension of the transitoriness of all feelings. There is no individual feeling that remains permanent. The quickness in the transitory nature of feeling is expressed in the Sammohavinodani as being beyond mathematical computation. And yet the muddleheaded man clings to changing feelings as if they were permanent. Intoxicated by alcohol, blinded by sensual passions, he fails to cognize the impermanency of sensations. All sensations end in producing feelings of non-contentment. Like the moth that flies at the flame thinking it is something beautiful, only to be burnt or to meet with death, muddleheaded man, not having heard of the psychological doctrine, nor associated with persons who have known the True Doctrine, continues to revolve in the wheel of samsāra.

Their is neither annihilation of life, nor a permanency of form, but only continuous change. Change is productive of non-happiness. All forms, feelings, perceptions, volitions, cognitions are subject to change. When this doctrine is properly understood, craving for material and spiritual things in any permanent form ceases. The energy that is dissipated is psychically conserved, and is expended in the direction of strengthening memory. When the memory is strengthened concentration is made easy. When the stream of thoughts is calmed and undisturbed in its flow the illumination of the mind follows. Covetousness, pride, cravings, foolishnesses, passions, and other impurities have no place in the purified mind. Then follows the birth of Holy Wisdom, then comes the Bliss of emancipation from all things that end in pain. This is Nirvāna. Here is happiness infinite beyond the conception of Gods and muddle-headed creators.

To reach the goal the aspirant to Nirvana should try to find

the truth of Pain, its causes, its Cessation and the way. He should first cultivate the feelings of mercy, loving kindness to all living beings, and the desire to renounce ignoble pleasures and enjoyments.

Try this method and see, and happiness will be yours.

FINANCIAL.

SRI DHARMARAJIKA VIHARA HALL.

We acknowledge receipt with thanks the following donations for benches of the Vihara Hall :—

| | | |
|-------------------------------|-----|---------|
| Previously acknowledged | ... | Rs. 655 |
| Naresh Nath Mookerjee, Esq. | ... | .. 35 |
| Hon. Kumar Arun Chandra Singh | ... | .. 35 |
| Total | | Rs. 725 |

MRS. T. R. FOSTER MISSIONARY FUND.

Statements of Expenses of Mrs. Foster Missionary Fund for the months of May and June, 1921.

EXPENSES.

| For May :— | Rs. | A. | P. |
|--|-----|----|----|
| For clothes, pillows, dhoties, chaddars, etc. | | | |
| for two students ... | 10 | 4 | 0 |
| Books for the students ... | 1 | 6 | 0 |
| Travelling expenses for four students from | | | |
| Ceylon to Calcutta ... | 236 | 2 | 6 |
| Fooding expenses do. ... | 89 | 4 | 6 |
| For June :— | | | |
| Clothes, quilts, utensils, etc. for the students | 50 | 12 | 3 |
| Travelling expenses for four students from | | | |
| Calcutta to Bolpur ... | 17 | 0 | 9 |
| Fooding expenses for four students | 47 | 15 | 6 |

| | | | |
|---|-------|----|---|
| School fee 94/-, Deposit fee 40/- Caution fee 10/-, Admission fee 80/-, Sporting fee 2/- | 226 | 8 | 0 |
| Missionary work in London, sent to Capt. J. E. Ellam of the Buddhist Society of G. B. | 300 | 0 | 0 |
| Miscellaneous expenses | 40 | 12 | 3 |
| Total Rs. | 1,018 | 1 | 5 |

SRI DHARMARAJIKA CHAITYA VIHARA.

*Statement of Receipts and Expenses of Sri Dharmarajika
Chaitya Vihara for the months of December 1920 and
January, February, March, April, May, June, 1921.*

RECEIPTS.

| | | | Rs. | A. | P. |
|----------------|-----|-----|-----|----|----|
| For January | ... | ... | 0 | 0 | 0 |
| „ February | ... | ... | 177 | 11 | 0 |
| „ March | ... | ... | 147 | 8 | 0 |
| „ April | ... | ... | 0 | 0 | 0 |
| „ May | ... | ... | 13 | 11 | 0 |
| „ June | ... | ... | 6 | 9 | 3 |
| Total Receipts | Rs. | | 345 | 7 | 3 |
| Less | „ | „ | 435 | 2 | 9 |
| Total | Rs. | | 780 | 10 | 0 |

EXPENSES.

| | | | Rs. | A. | P. |
|-------------------|-----|-----|-----|----|----|
| For December 1920 | ... | ... | 33 | 2 | 0 |
| „ January 1921 | ... | ... | 93 | 9 | 3 |
| „ February | „ | ... | 110 | 8 | 6 |
| „ March | „ | ... | 205 | 3 | 9 |
| „ April | „ | ... | 95 | 2 | 3 |

| | | | | | | |
|--------|---|-----|-----|-----|----|---|
| „ May | „ | ... | ... | 65 | 10 | 0 |
| „ June | „ | ... | ... | 177 | 6 | 3 |

Total Rs. 780 10 0

AN ADVERTISEMENT.

Here's an emporium of Buddhist Art productions! And a unique Library of Buddhist literary collections! (From Buddhist skill and labour are all these fruition!) For the equipment of Buddhist viharas and prayerhalls, libraries, museums and temples of learning. For the benefit of students of Buddhist Art and Literature, and all Private Collectors. A New Department (a Library and Museum combined) is now open for the supply of Buddhist Sanskrit, Pali and Nepalese manuscripts, old and new (written in gold and other inks), on worm-proof Nepalese paper, palm-leaves and birch-barks in various Indian characters).

Images (bronze, stone and crystal, also set with jewels, with inscriptions) of Buddhas, Bodhisattwas, etc., Wall Pictures (painted in gold, etc., illustrative of or depicting figures, previous and present life-scenes of Buddhas etc., of Buddhist heaven and hell, and any required event)

Bells, lampstands, pinda-pātrās (Buddha's bowls), metal-wares, all works of art, Tibetan yaktails, etc.

Terms—Cash with order.

Full particulars and estimates furnished on application to

HEAD OFFICE :
104, Tungal Tola,
A. Pattan, Nepal.

}

S. M. BAIDYA,
Pioneer Nepalese Buddhist
Commercial Store.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|-----------|----------------------------|------|
| Vol. XXIX | SEPTEMBER | 2465. B. E. 1921. A. C. | No 9 |
|-----------|-----------|----------------------------|------|

BUDDHISM AND CHRISTIANITY.

By J. E. ELLAM.

[An examination of a book entitled “The Story of Buddhism”
by K. J. Saunders, a Christian Missionary.]

(Continued from page 284 of the last number.)

It is, undoubtedly true that Buddhism has, in the course of centuries, become corrupted, or rather, it has been overlaid by many additions and accretions which have nothing whatever to do with true Buddhism ; many of these things, indeed, being contrary to the original teaching. With the active revival of the Theravāda it is to be anticipated that these accretions may be detached from the Mahāyāna.

When Buddhism reached the fullness of its influence in India and Ceylon, it was favoured by powerful kings and their courts. Many men who were unfitted entered the Sangha, and their influence lowered the standard as set by the Buddha and the Arahans who followed him. The control of wealth by the theas and the monasteries, against the original rule, had a corrupting influence, as it has in Tibet to-day.

Moreover, Buddhism threatened to destroy the prestige and privileges of the Brāhmin caste in India, and thus the Brahmins were always overtly or covertly hostile to Buddhism. Many of these men from the time of kings Asoka and Kanishka onward, entered the Order, taking with them their caste prejudices, and endeavoured to graft on to the Buddhist teaching various doctrines peculiar to Hindu theism. We find all this reflected in the later Sanskrit literature. When the opportunity came, and Sankara declared war against Buddhism, these men came out in their true colours, as formidable enemies of Buddhism. Then followed the persecution of the Buddhists by the Brāhmins, and the work of destruction and desecration proceeded. The Mahomedan invasion completed the ruin.

There are, it is true, many practices in "Northern" Buddhism which are quite indefensible. But it is necessary to distinguish between the Eastern Lamas, the "Yellow Caps"; and the Bhons, Dugpas and "Red Caps" of Western and little Tibet and Bhutan. These last are all *Tantrikas*. It is ridiculous to find our author describing the disgusting rites and practices of these people as "a phase of Buddhism." We might as well call the "voo-doo" worship of the nominally Christian negroes of Hayti, who have only recently been convicted of horrible cannibalism, "a phase of Christianity."

It is a hazardous venture for a Christian apologist to draw comparisons in respect of the non-progressive character of priesthoods, and their opposition to progress. It causes one to reflect upon the history of Christianity in this respect.

The triumph of the Christian religion in its earliest centuries was followed by a night of the grossest ignorance and the blackest superstition that ever fell upon the human race. Under the influence of Buddhism the civilization of India rose to its highest level in respect of humanity, freedom, enlightenment, morals, intellect and social refinement. Christianity has always been the implacable enemy of knowledge, of enlightenment, of intellectual and social freedom. One of its earliest and most characteristic triumphs was the murder of Hypatia and the des-

truction of the Alexandrian Library. In later times the Christian Spaniards wholly destroyed the ancient civilizations of Mexico and Peru together with all their invaluable records.

The whole history of the Roman Catholic Church, for long the paramount form of the Christian religion, is one of unexampled cruelty and bloodguilt. The scandal of Papal corruption and immorality is one the like of which has never been seen in connection with any other religion. Nor were matters much improved after the Protestant Reformation, for the reformers were, when they had the upper hand, quite as bitter in their intolerance and persecuting zeal.

If we consider the history of political and social reform, we find the Christian Churches invariably on the side of reaction. The institution of slavery is one of the blackest stains on the record of more modern Christianity. The abolitionists, both in the United States and in England (mostly "infidel" deists and free-thinkers) found their bitterest opponents in the Christian Churches. The first English ship regularly engaged in the African slave trade was called the "Jesus". Fortunes were made by eminently pious Christians, including ultra-pious Quakers, out of his trade. Slavery is nowhere condemned in Christian teaching as it is in Buddhism.

Throughout the history of British social reform, and the struggle for civil and individual liberties, the bishops of the Church of England have been a solid block on the side of reactionary opposition, down to this very day.

It is only through the development of rational thought, which inevitably, though unconsciously, takes on a Buddhist complexion, that more humane ideals have emerged in the West.

And now, at the end of 2,000 years of Christian influence, Europe has known the most terrible war in history ; and, so far from having learned the lesson of that war, Christendom appears to be preparing for another war.

It is time, indeed, that the Buddhist religion was brought to the West.

IS NIRVANA ANNIHILATION?

The Aryan races in India from time immemorial hungered after righteousness and they found the path of peace in the life of renunciation. This idea of renunciation is the especial inheritance of the Aryan race. The varnashrama dharma recommended the four stages of the house holder to the clansmen of the tribes headed by the rishis. The youth was to spend the first stage in study, the second age as a house holder, the third stage as a forestdweller, and the fourth stage as a paramahansa, free as the royal bird that flies at his freewill. In the forest life he meditated and found the bliss of solitude and aspired to be born in the Brahmaloaka. The Upanishad book taught the way to the Brahmaloaka by means of yoga, and brahmachariyam. The final answer that the questioner received from the forest dweller was *Neti, Neti*. Things continued in this wise for a long period, and after the appearance of the Tathāgāta, He began to preach the Doctrine of Nirvana to the Brahmacharis as well as the householder. To the householder He held up Nirvana by stages, to the Brahmachari to be realized in this very life. The householder who wished to reach Nirvana after seven lives had to walk in the path of the Sotāpatti ; to him who wished to reach after one life the path of Sakadāgāmi ; he who did not wish to return to this earth but be born in the pure realms of the Brahmaloaka, had to walk in the path of Anāgāmi. The different paths that are held up before the householder do not lead him to annihilation. He is gradually trained to look higher into deeper truths of the Noble path which belong to the lokottara realm, higher than the heavens of the cosmic religions.

To walk in the lokottara path the beginner should first be free from cruelty, and cultivate feelings of mercy, compassion, pity, and generate the desire to be free from sensual enticements, kindness to animals, causing no destruction, committing no adultery, avoiding the lustful life, observing truthfulness, avoiding harsh and unpleasant speech, creating no discord by speech or act, not given to idle gossip, and unhealthy talk, abstaining

from intoxicating drugs and drinks. He should be generous in giving to the poor, forgiving, energetic, undaunted in his resoluteness to achieve what he has commenced, acquiring knowledge of higher sciences, showing equalmindedness to friend and foe, loving all alike, renouncing ignoble pleasures, full of faith in the potentialities of Truth, and in the Teacher who will show the path of Truth. These are the essential requisites of the life of the beginner who wishes to persevere in the path leading to Nirvāna.

The path of Happiness is based on Truth, Mercy, Loving kindness, and Renunciation, not cruelty, destruction and sensuous pleasures.

If love, mercy, patience, forgiveness, faith, learning, right-mindedfulness, energy, lead to annihilation, where does their opposites lead to?

The idea of Nirvana was the discovery by effort, painful research, renunciation practised by the Prince Siddhartha of the Sakya clan of royal kshatriyas. It was not the discovery of a namby pamby low born, sickly, half insane epileptic, or of a bedouin brigand, or of a priest ridden superstitious exorcist born in the backwaters of a desert land. The Prince Siddhartha was young, healthy, the father of a new born babe with a beautiful princess as his wife, with a large band of Kshatriya rajput associates ready to fight for him, who wished to have happiness here in perfect consciousness and to realize it here, not a happiness to be got after death. That kind of post-mortem, moribund happiness he did not care for. The ascetics and religious founders who came after Him promised a heaven after death, while here they could give nothing except a little fish and dry bread. The Indian ascetics promised heaven hereafter, and a painful life of asceticism here. The hedonist who hungered after the enjoyments of the flesh here could offer nothing hereafter except the grave. The Mesopotamian gods did not know of a heaven after death. The Old Testament god could give no comfort to the people except manna and quails, wine and the meat of cattle and lamb. Jesus who came about

five or six hundred years after the Buddha failed to convince any sane man of the powers that he said he is in possession of. His disciples were of the fishermen class, who fled when he was arrested. The apostle of the Gentiles was the victim of hallucination who said that he heard a voice in the mid-day, which he supposed was of Christ, whose evidence to-day would not be of any scientific value. He too believed that Jesus would come in the clouds in his life time. And after all the happiness that the followers of Jesus expected was not very sublime. The picture of heaven of John of Patmos we have in the book of Revelation, and no sane man with a sufficient quantity of wisdom and psychological reasoning would desire to be in the heaven with the 24 elders with palms and harps, shouting Holy, Holy, Holy, Hallelujah, Hallelujah. To the philosophical Buddhist it would be a kind of heavenly insane asylum and nothing else. And the Buddha condemned the pleasures of heaven as too degrading and full of loathsomeness compared to the infinite happiness of Nirvana.

The Nirvana appears to the savage pagan headhunter as annihilation. There he would not find his beefsteak, mutton-chops, whisky, cocaine, morphia injections, corsets, cosmetiques, top hat, and the tail coat. There is no jass dancing there, and no fox hunting, and no lamb of god with his bride. To the pagan Semitic bedouin savage Nirvana is incomprehensible.

The Buddha Gotama received His initiatory blessing from the Buddha Dīpamkara 4 asankheyya and hundred thousand kalpas ago to save the world and lead them to Nirvana. Since that day until He reached under the sacred Bodhi Tree at Buddhagaya He practised the ten pāramitās and was known as a Bodhisatva Mahasatva. Under the Bodhi Tree He attained the Upādhisesa Nibbāna, and for 45 years He enjoyed the unending happiness (ekānta suka) of Nibbāna, and the final anupādhisesa nibbānadhatu took place in His 80th year.

Nirvāna is the opposite of Sansāra, and Sansāra is renewed birth or the coming together of the five upādāna skhandha of body, feelings, perceptions, thoughtcreations, and conscious-

ness, life after life. The only remedy for the re-assembling of the five skhandhas is to get out of the circle of *sansāra*, and to get out of *sansāra* the path is the fulfilment of the ten *pāramitas*, of charity, purity of moral life, renunciation of sensuous pleasures, acquisition of the higher wisdom, energetic activity in doing good and refraining from evil, truthfulness even at the risk of life, forgiving patience, will power to do what he resolves, all embracing love to all living creatures, and equanimity in everything. He has to destroy ignorance and get wisdom, and continuously act for the welfare of the world of gods and men.

The *Lakkhana sutta* in the *Dīghanikāya* gives the whole category of the good things which a Bodhi satva has to practise life after life. This beautiful sutta has been translated by Dr. Rhys Davids in the vol. iii of the "Dialogues of the Buddha," published by the Oxford University Press. This sutta is worthy of study by every person who wishes to understand what is *Nirvāna*. *Nirvana* is the opposite of Ignorance, and only by renunciation and perfect purity of life, and freedom from *sankhāras* can this sublime state be realized.

Two things are eternal: *Nirvāna* and *Akāśa*, the latter is ether space. Both are called *asankhatadhātu*, unconditioned elements. The selfish egoist can have no idea of *Nirvana*. Only the perfect man the *Arhat*, or a *Pratyeka Buddha* can realize *Nirvana*.

The sensualist, nihilist, agnostic, monotheist, pantheist egoist cannot realize *Nirvana* still clinging to their own opinions.

When all low desires and ego desires are removed entirely from the mind as well as changing thought creations then *Nirvana* is realizable. Ignorance and clinging to low desires are the opposites of *Nirvana*. When they are removed from the mind *Nirvana* is gained.

BUDDHISM AND MODERN SCIENCE.

What other religion is there that agrees with the discoveries of modern science except the Aryan Religion of the Tathagata? All other religions are based on the negations of scientific Truth. They deny the principles of evolution, they say that on a certain week a few thousand years ago the world was created by a certain deity living in the back part of the desert of Horeb, or that another deity born in the barren plain of Arabia created man from the dust of ground and had the body dried in the sun. A certain tribe in India says that their god created their own tribe by their god who is claimed as their father, and that they came from his mouth, while other people came from their mothers' womb. The law of evolution denies an instantaneous creation. Buddhism agrees with the principles of the law of evolution, going further and enunciating the view that man did exist before he came to this world in this birth, and that man existed on this earth many hundred thousand millions of ages ago. Other religions do not agree with the science of geology, Buddhism does. Other religions do not agree with the truths of astronomy, Buddhism does. Other religions do not accept the law of Cause and Effect, Buddhism does. Other religions deny that man is born again and again on this earth; Buddhism preaches this truth. Other religions declare that by prayer and sacrifice of animals to a deity man can gain heaven, Buddhism says that prayers are not needed, but the doing of good deeds, speaking words of truth, and thinking of holy things and diffusing loving thoughts are sufficient without prayer to a despotic tyrant to gain heaven after the dissolution of this body. Certain religions say that man who does evil is sent to an eternal hell. Buddhism says that there is no such eternal hell, that his punishment should be commensurate with the evil that he has done in his life. It says that an eternal heaven and eternal hell are scientific impossibilities because of the operations of the great Law of Cause and Effect.

We agree with the evolutionists in accepting the theory that each man on this earth began life in a state of protoplasmic

mud, which is in Pali called *Kalala* which goes through several modifications week after week, month after month until the foetus is shot forth from the womb of the mother into this present life, and slowly does the infant goes through the changes until it is able to walk and talk and show its power of feelings and perceptions until it is able to cognize things. The educated individual learning the law of cause and effect passes through the experiences of cognitions and tries to understand the law of change. He then finds out what the effect would be of each act, of each word. The psychology comes to his help to analyse the thoughts that arise through the senses coming into contact with objective phenomena. The ill-educated individual looks back to find out the first and the final Cause, while the Buddhist initiated in the Doctrine of yathābhūta finds out the effects of causes. He tries to escape from the law of cause and effect by observing the precepts of the Noble eight fold path. He does not go to the gods to seek help, neither does he pray to the muddleheaded gods to help him to seek out the path of emancipation. Analysis shows that the gods and lords came into existence in the childhood of each race. The savage and the illiterate slave as well as the ill-educated monotheist, polytheist, and fatalist, not to speak of the nihilist either takes things without analysis on mere hearsay report, or without investigation denies all things. The monotheist is guided by the priest, the nihilist rejects psychological reasoning. The Buddhist takes the middle path of the law of cause and effect. He finds that man is being guided by his sense experiences or by dogmas of religion. The Buddhist rejects the creator idea because of the universal law of change, and that effects are generated by causes. Remove the conditions that produce causes, and the effect will not come to be. The Buddhist looks forward to know the result of the deed, the animist and the monotheist looks to a deity or to a predetermined fate as the maker of causes and tries to escape from the effects by either prayer or bodily mortification. The nihilist totally denies everything, and dogmatizes that there is neither a future nor a past.

The Buddha's discovery gave the key to open the mysteries of phenomena. Man is a composite bundle of matter and mind: *nāma* and *rupa*. *Rupa* is the physical body formed into shape by the force of karma by the union of parents and of the four great elements which are in a state of continuous change, hence they are called the *Mahabhūtas*. These are compared into four great phantoms because of their changing nature with electric rapidity. Solids, liquids, heat, and air are combined together in keeping up the physical body. No prayer can keep this physical body in a permanent state from babyhood, into childhood, from childhood into youth, from youth into manhood, from manhood into decay, senility and finally the dissolution, which is called death. In Buddhism there is no death, but only a change into a new life going through the same evolution of *kalala* etc. Man is not created but ever existing. There is no annihilation and no permanency. Only change and that change produces suffering, misery, pain, sorrow, etc. • The youth fades, and age comes. In youth there was energy, pride, combativeness, but when a severe illness comes then the pride vanishes and he has to depend on the doctor and the nurse. In old age the only support is his stick. What changes an individual undergo from youth to old age. Modern Science is still materialistic but advancing very rapidly. Psychology is coming to her help. Old animistic dogmas, unscientific metaphysics, creations of muddleheaded minds, disappear with the diffusion of light. But there is danger ahead before Science: Sensuous hedonism and belief in a foolish muddleheaded creator.

To be wise educated men should strive to realize truth by renunciation of old unscientific dogmas, ceremonies, rituals, and dependence on some muddleheaded priest-created deity. Live a wholesome life giving pain to no conscious animal or man, coveting no man's property, cling to no religious dogma or nihilistic opinion, and be free from insolence and pride, and the path of Truth is open to you: this is the message of the

Buddha. Love all beings, practise charity, follow the middle path, and freedom dawns.

The Holy Buddha, the Blessed One, the Compassionate Lord appeared to make the world happy. He wanted no worship, He lived the simple life, taught people to be clean in body and mind, objectively and subjectively, not to be greedy for drink and food, to love all living beings, near, far, visible invisible, east, west, north, south, down, up, in a measure-over-flowing.

Love, Cleanliness, Charity, Renunciation, thorough-going uprightness in Character, Strenuous activity and Promptitude in doing meritorious deeds : these are the stones used in building up the Arch of Nirvāna.

Give up your foolish fighting gods, give up your foolish prayers, give up your foolish pride, give up your ignoble and low desires if you wish to enjoy a life of undisturbed Happiness. Here and Hereafter.

DR. AND MRS. RHYS DAVIDS.

The names of Dr. T. W. Rhys Davids and Mrs. Caroline A. F. Rhys Davids are known throughout the civilized world for their persevering labours in the field of Pali literature. Who would have thought that the young Civil Servant who was sent to Ceylon in the seventh decade of the nineteenth century was going to be the greatest exponent of the great Aryan Religion to the English speaking world ; but so it is, and we in Ceylon feel a legitimate pride that his life had been spent for more than a half century in the service of the Supreme Aryan Saviour the Buddha Gautama, of the royal Sakya race. Not only that he was doing the work with a feeling of love to the great Master of Psychology ; but he trained another English young lady thirty years ago to help him in his labours, and the willing pupil as his wife had been his warmhearted co-labourer in the field. The usefulness of the pupil in interpreting the psychology of

the Great Teacher is beyond expression, in that she had before been a willing pupil of the eminent psychologist Croom Robertson. With a grasp of the science of psychology then coming into the forefront, Mrs. Rhys Davids applied her learning to tackle the problem of the Abhidharma, and the first work that she did was to bring out a translation of the psychological work called the *Atthasālinī*, a commentary on the Pali text called the *Dhammasangani*. Since that day she had been wonderfully advancing in the great field of Abhidhamma literature.

It was in 1879 that Dr. Rhys Davids gave to the Christian world his *Manual of Buddhism*, and since that day he had worked patiently in translating the Pali Texts. The first translation that he did was published under the editorship of the late eminent scholar, who did much to interpret Indian thought to the Western world by his knowledge of Sanskrit. The volume under the title of *Buddhist Suttas* was one in the series known as the "Sacred Books of the East" and the next translation was the joint production under the title of the "Vinaya Texts" his co-adjutor being the late Dr. Oldenburg of the University of Kiel. The translation of the Vinaya Texts gave the Western world to know something of the Social ethics laid down by the Supreme Teacher to guide the Sacred Brotherhood of the yellow robed Sangha. The next work that Dr. Rhys Davids tackled was the wonderful Pali work of the great Nagasena called the *Milinda Pañha*, which was translated into English and published under the title of "the Questions of King Milinda," and brought out in two volumes and issued under the editorship of Max Muller in the "Sacred Books of the East" series.

Max Muller with a wonderful sagacity looking to the future secured the patronage of the late illustrious King of Siam to bring out in English garb translations of the Sacred Books of the Buddhists, and under that title he began the publication of the series the first of the volumes being the *Jātakamāla*. The second volume was issued under the title of "the Dialogues of Buddha", the translator being Dr. Rhys Davids. The first

volume was issued twenty years ago, and the second volume in 1910, and now the third volume is issued under the joint editorship of Dr. and Mrs. Rhys Davids.

It is wonderful that two Britishers born in England had been helping the Sāsana with their eminent knowledge to translate the Buddha vacana, while the yellow robed Bhikkhus and white robed Upāsakas in Buddhist lands had been chewing the cud like one eyed cows, utterly useless to the Sasana. The great command that our Lord gave to the Bhikkhus was to wander from country to country and preach the saving Dhamma which the Holy One preached to bring happiness to the World. Like drones the modern Bhikkhus in their village temples live chewing betel while the world is starving for spiritual world. They have not been obedient to the Master who ordained them to preach the Dhamma for the "happiness and welfare of the world of gods and men." Men and gods were included in the programme of the Buddha because He found how foolish and muddle headed the gods are of popular religions. To find out their foolishnesses one has to read carefully and analytically the Purāna the Bhagavad Gītā, the Upanishads, the Hebrew Old Testament, and the Koran. The angry nature of the gods, their lack of reasoning powers are visible in their utterances, and how some of the gods repent and ask the opinion of human beings and yield to the latter. Sometimes the gods are obliged to reason together. The gods, says Buddhaghosa are big in their foolishness in his commentary called Papancha Sudanī. The Bhagavad Gītā says that the lower ones go the gods. The Hebrew record of the Horeb deity's doings in the wilderness is the best book of humour appertaining to the Gods. Mahamad made his god to obey him. Whatever Mahamad wanted the deity was there to say yes, "obey Mahammad." And the people obeyed. These thoughts suggest themselves after reading the three volumes of the "Dialogues of Buddha".

Buddhists and non-Buddhists owe a duty to Truth and to Religion in that they should read carefully the three volumes of the "Dialogues of Buddha" to understand the thought of the great

body of the Aryan and non-Aryan peoples who lived in India 2500 years ago. Other lands were then without the sunlight of religious Truth. Christ was not then born, Allah had not come into existence, the Hebrews were taken captive to Babylon, Jehovah had joined Nebuchadnezzar to punish the Judeans, having lost his temple in Jerusalem. Confucius was wandering from place to place in despair, his people not caring to listen to him, Laotsze ruminating in the forest to find out the elixir to get immortality on this earth, and the great Sakyan Teacher, roaring the lion's roar and frightening the jackals of asceticism and of nihilism.

There is now no excuse if people fail to understand the Dhamma of the Lord Buddha. The Rhys Davids pair would not have given their time and learning to translate had the Pali suttas gave them no knowledge. They found new knowledge not the adumbrated Hari Oms and Santi Oms, that the eye went to the earth, the ear went to the water, the nose went to the soil, and life went to space, and other stupid stuff. The gods were unlearned in that they have acknowledged their ignorance when they were asked for new knowledge on immortality as for instance when Nachiketa asked Yama about the survival of man after death. The Brahmans had no knowledge of the higher truths beyond their mantras whereby they could cheat the poor and get their madhuparka meat dish and their soma wine.

Great had been the service done to the Sāsana by the two illustrious scholars in translating the wonderful knowledge contained in the Pali books. Of course they have had no traditional knowledge, and they had not the association of experienced aged maha theras to ask for the details. Away from the calm atmosphere of the monastic groves in tropical Asia, living in the busy city of London, and lecturing to students of the London University on Oriental religions, the two Rhys Davids had been able to give the thoughts of the Loving Saviour (maha kārunika Nātho hitāya sabbapāninam) who wandered among the Aryan tribes in the Gangetic Valley 2500

years ago. The work of translation is admirably done, and the English speaking world will now be able to gather knowledge about the great Law of Cause and Effect and its corollary the law of Change, and Sorrow and the Release therefrom bringing eternal calm to the mind enunciated by the Blessed, One, the Saviour of gods and men, for the first time 2500 years ago when other gods were after meat and wine.

The Buddhist world, especially the Buddhists of Ceylon, Burma and Siam owe Dr. and Mrs. Rhys a load of gratitude for the wonderful services rendered to our Holy Sāsana. We now have no Asoka no Siladitya, no Devanampiyatissa, no Parakram Bahu, no Mindoon Min, and only we have the Buddhist king of Siam. We wish that His Majesty the "Defender of the Faith of the Lord Buddha" would confer the highest decoration for literary merit to the two great workers for having done a work which the million monks now living in Buddhist lands could not do. The Buddhists of Ceylon should get together and convene a council of the Maha Thera Bhikkhus and confer the highest literary degree that is at their disposal. The English speaking Buddhists should now begin studying the three volumes of the "Dialogues of Buddha". In every English speaking home throughout the world these three volumes should find a place along with their other sacred books. They will find that the knowledge of the Holy One will supplement their knowledge of religion. The three volumes of the Dialogues of Buddha contain the necessary knowledge that a man should require to understand the psychology of the Great Teacher. To every missionary and every critic of Buddhism we recommend the three volumes of Buddha.

May the good karma meritoriously done with a heart full of pleasantness (*somanassa sahaḡata asankhārikā kusala chitta*) being them the great reward of eternal happiness. This is their due for having translated the Buddha Vācana from Pali into English.

THE BUDDHIST WORLD MOVEMENT.

The activities of the Buddhist Society of Great Britain and Ireland are now being energetically revived. Captain J. E. Ellam took over the duties of General Secretary of the Society from the first of July last, and is now engaged upon the work of reorganisation.

The offices of the Society have been transferred to 41, Great Russell Street, London, W.C.1, where a Buddhist Book Depot has been established.

The General Secretary of the Buddhist Society is calling representative meetings of Burmese, Japanese, Singhalese, Chinese, Siamese, and Indian Buddhists at present in England. The object of these meetings is that each nationality shall form a committee and appoint an honorary secretary who, will be *ex officio* a Member of the Council of the Buddhist Society. Each such honorary secretary will get into communication, and keep touch, with those of his own nationality, and will represent their views at the Council meetings. Thus the Buddhist Society will be representative, in the best and fullest sense, of the different schools of Buddhist thought so that they may be harmonised to work together for the common end,—the Dharma Round the World.

Honorary Correspondents for the following countries have been approached, with a view that all news of Buddhist activities, and of general interest, shall be promptly reported for publication in the *Buddhist Review*. Some of the gentlemen named have agreed to act in this capacity, whilst from others there has not yet been time to receive replies :—

Ceylon, D. B. Jayatilaka ; Burma, Ukyaw Yan ; China, (Shanghai) Mei Kuang Hi ; (Pekin) Dr. Yuen-pai ; Japan, Dr. Teitaro Suzuki ; U. S. A., Professor J. K. Saunders ; Germany, Oskar Schloss ; France, Dr. M. J. Morin ; Switzerland, C. T. Strauss ; Denmark, Dr. C. F. Melbye.

Steps are being taken to revive the University Branches at

Oxford, Cambridge, Edinburgh, Liverpool, Manchester, and Dublin.

Most important is the re-establishment of the Headquarters premises in London. It will be remembered that these were at Earls Court, and had to be given up owing to the expiration of the lease. It is quite indispensable for the future development of the Buddhist World Movement that new premises shall be obtained. The object is to provide a centre where members of the Buddhist Society of Great Britain and Ireland, members of Buddhist Societies over-seas, Buddhist Students, and others, can meet. There should be reading and writing rooms, library, lecture hall, class rooms, the offices of the Buddhist Society, with its Publication Department, and the offices of the International Buddhist Union. Not least valuable will be the Information Bureau where members from over-seas can get assistance and advice on all matters affecting their welfare and comfort whilst in England.

The formation of the International Buddhist Union is proceeding at the same time. The object of the Union is to bring together to one focus the activities of the Buddhist "forward," movement all over the world. The purpose will be mutual support, the exchange of news, views and literature, and eventually the calling together an International Buddhist Congress.

A striking design has been submitted as the badge of the Buddhist World Movement. This represents the golden eight-rayed Sun of the Buddha-Dharma rising above the black mountain of Avijja, and casting its Light upon the turbulent ocean of the Samsara. It is three-quarters of an inch in diameter, and can be supplied in the form of a button, brooch, pendant, or pin.

This great effort calls for the strongest support of all earnest Buddhists, East and West.

Donations and subscriptions are earnestly required, and should be addressed to Captain J. E. Ellam, General Secretary, the Buddhist Society of Great Britain and Ireland, 41, Great Russell Street, London, W. C., who will also be grateful for

any suggestions from sympathisers in any part of the world such as will tend to make this work "the Greatest Thing in the World."

HISTORY OF THE GREAT MAHABODHI TEMPLE AT BUDDHAGAYA.

The Blésed One lying between the two Sāla trees in the Upavarthana Grove of the Mallas of Kusināra, ready to pass away into the conditioned anupādisesa Nibbāna dhātu, addressing Ananda said,

"There are these four places, Ananda, which the Bhikkhus, Bhikkhunīs, Upāsakas and Upāsikās should visit with feelings of reverence. Which are the four?

The place Ananda, at which the Tathāgata was born is a spot to be visited with feelings of reverence, and also the place, Ananda at which the Tathagata attained to the supreme and perfect Wisdom, The place Ananda, whereat the Tathāgata proclaimed the Supreme Law of Righteousness ; and the place, Ananda where He passed away into the anupādisesa Nibbāna :

And there will come Ananda to such spots Bhikkhus, Bhikkhunīs devout laymen and laywomen and will say "Here was the Tathagata born ; or Here was the place where the Tathāgata attained supreme Wisdom ; or Here was the place where the Tathāgata proclaimed the Eternal Law of Righteousness ; or Here was the place where the Tathāgata entered the final condition of anupādisesa Nibbāna.

And they Ananda, who shall die while they, with believing heart, are journeying on such pilgrimage, shall be reborn after death in the happy realm of heaven." Mahāparinibbāna Sutta.

Middle India is the holy land of the Buddhists. Two thousand five hundred years ago the Sakya Prince of Kapilavastu, having made the great renunciation attained the supreme state of Buddhahood under the Asvattha Tree at Uruvela, which

site since then has become the Bodhi manda, a place of pilgrimage to the Buddhists. (Buddhism is a misnomer, the proper term to use is Buddha Sāsana, which signifies the holy teaching of the Fully Enlightened One). From the beginning of His career the Holy One had a following of Bhikkhus, Bhikkhunīs, Upāsakas and Upāsikas of noble families, and the Religion prospered, receiving the patronage of kings, princes Brahmins and nobles for over sixteen hundred years. In the reign of the great and righteous Emperor Asoka, the religion spread beyond the boundaries of India into distant regions, and Ceylon, Burma, Siam, Cambodia, Java received the holy Religion. From the western Centre the Word of Buddha was carried to countries in central Asia, China, Korea and Japan. Buddhism was a living religion in Sindh when the barbarian hordes in the seventh century of the Christian era entered the land and destroyed every vestige of the noble religion. They destroyed the temples and forcibly converted the people of Turkistan, Bamian, Bactriana into the new faith of Arabia. The smiling gardens in Turkistan disappeared and desolation came to live therein.

Until the advent of the Arab invaders to India the Buddhagaya was held in veneration by the Buddhists who flocked to the place from Ceylon, Burma, China, Tibet, Korea etc. In 1202 the Muhammadan general Bakhtiyar Khilji ordered the destruction of Buddhist viharas and a general massacre of the Bhikkhus ; and it is said that in one Vihara alone two thousand Bhikkhus were killed. We need not enter into the details of the cause of the disappearance of Buddhism from the land of its birth, all that we can say it existed in India until it was destroyed by the invading Arabs, who forcibly converted millions to the Arabian faith of the Meccan military propagandist. The invading army might have numbered at the most half a million Arabs, and yet today in India seventy millions of Muhammadans are found, descendants of Buddhists forcibly converted into the Arabian faith. Systematic persecution under Muhammadan rulers continued for several countries ; and by

the beginning of the 15th century of the christian era every feature of the venerable religion had vanished from the land. In the Sanskrit work of the 15th century by Chandra Bharati called "Vrittamālākhyāva" it is mentioned that in his time the Temple of Buddhagaya had a disciple of the great Ceylon Bhikkhu Mangala Maha Sthavira. During the days of the Pāla dynasty the Great Temple was in the hands of Ceylon Bhikkhus disciples of the said Sinhalese Abott Mangala Sthavira. An inscription discovered a few years ago at Jhanbigha in Gaya testifies to the fact of the Temple being under the Ceylon Bhikkhus. The devastating wars in various parts of India during the Muhammadan period put a stop to Buddhist pilgrims visiting Buddhagaya. The sacred site was forgotten by the Buddhists and the Temple gradually went into decay.

The Saivite monastery close by to the Maha Bodhi Temple was built it is said by Mahadeva Gir who lived at Buddhagaya between 1642-1682, and that during the time of the Lal Gir the Delhi emperor presented the village called Taradi to him. In the firman no mention of the great Temple is made. The fact is the Temple was not in the village Taradi but in the village Bodhgaya. How the Temple that stood in the village Bodhgaya which belongs to the Tikari Raj was removed to the adjoining village of Taradi is a question that can be answered only by the dead.

No record has yet been found showing the condition of the Temple until the late King Mindoon Min of Burma resolved to have it restored. For this purpose the King sent an Embassy to the Viceroy of India in 1875 and secured the sanction of both the Government and the Mahant to restore the Great Temple, and to establish a Buddhist monastery with Burmese Bhikkhus. The King of Burma sent costly presents to the Mahant as well as to the sacred Bodhi Tree, and the Mahant by an Agreement dated January 18, 1875 consented to transfer the Temple to the King of Burma. In 1877 the King of Burma sent his Agent to begin the work of restoring the Temple. The work was being done by the Burmese workmen, when the attention of the Gov-

ernment was drawn to the fact that they were doing the work to the detriment of the archaeological interest of the historic Temple, and the Government of India wrote to the Burma Government by letter dated March 11, 1878 requesting His Majesty to allow the Government of India to appoint a supervisor to look after the repairs of the Temple.

In January 1879 the Government of India took up the work of repairs and the Temple was restored to its present shape, completing the work in August 1884 as per letter of the Engineer dated 2nd August, 1884.

The Burmese priests who were living in the Burmese monastery at Buddhagaya had to go away owing to political disturbances in Burma, and Burma was annexed by the British in 1885. After the Burmese had left the place the Temple was in a state of neglect for nearly five years, neither the Mahant nor the Government taking any interest in the place. In his letter to the Government of Bengal, Mr. Grierson, Collector of Gaya, dated July 25, 1889 says

“The temple itself is also falling into disrepair. I have no one to look after the underground drains properly. Villagers are encroaching on temple land.....”

On the 10th of July, 1889 Mr. Grierson wrote to the mahant “I would suggest the propriety of your repairing the Burmese bungalow at Bodhgaya, and shall be obliged by your doing so.”

If the Burmese bungalow was owned by the Mahant there would have been no necessity on the part of the Collector to have asked the mahant to have it repaired. The very fact that it had not been repaired for five years shows that the building was not owned by the mahant.

On the strength of the suggestion made by Mr. Grierson, the Government of Bengal wrote to the Commissioner of the Patna Division on the 8th February, 1890 that the temple shall be henceforth repaired by the Public Works Department.

Mr. Grierson on the 25th February, 1890 wrote to the

Executive Engineer, Eastern Sone Division inquiring when he will take charge of the temple.

The Executive Engineer, Sone Division, Mr. A. S. Thomson, in his letter, dated 5th March, 1890 to the Collector of Gaya, informed the latter that the temple will be taken over by the Supervisor in charge of the Gaya sub-division on the 1st April, 1890.

Dharmapala visited the Temple on the 22nd January, 1891, and having seen the utterly neglected condition of the Temple, he made a vow that he shall remain at Buddhagaya until the arrival of Bhikkhus. His companion the Japanese Bhikku Revd. Kozen Gunaratna agreed to remain with him. He stayed there till March, and left Buddhagaya for Burma to consult the Burmese Buddhists. During his stay he wrote to his Buddhist friends in Japan, Burma, Siam, and Ceylon informing them of the desolation that he witnessed at the holy site.

In July 1891 he returned to Buddhagaya bringing with him four Sinhala Bhikkhus who took their lodging at the Burmese Resthouse with the consent of the Public Works Department Supervisor. The Bhikkhus remained there receiving the sympathy of the visitors and Government officials.

During his stay at Buddhagaya he called on the late Mahant several times who expressed his sentiments of his affection towards the Buddhist and personally showed feelings of great cordiality, going so far as to compare his coming with his predecessor the first Sanyasin who founded the Bodhgaya Saivite *math*, and wished him success.

On the 29th August, 1891 the mahant Hem Narain Gir, for that was his name, entered into an agreement to give him 1 bigah and 10 cottahs of land to the west of the temple at an annual rent of Rs. 12. On this land mud huts were built for the use of the four Bhikkhus.

The late mahant Hem Narayan Gir was a good man. He it was that presented his rights to the Great Temple to the king of Burma who undertook to have the Temple repaired and to establish a monastery for Burmese Bhikkhus. The Mahant Hem

Nrayan Gir died at Benares on December 27, 1891, and the present mahant Krishna Dayal Gir was elected to succeed the former on February 4, 1892.

Just one year after, the mahant's election menials assaulted the Bhikkhus who were staying at the Burmese resthouse.

The Collector Mr. Grierson of Gaya on May 6, 1891 wrote to the Commissioner of Patna, among other matters, concern the Temple, that "I can find no paper in the office defining the position of Government in regard to the Bodh-Gaya Temple. There must have been some negotiations between Government and the Mahant when the repair of the temple was first undertaken, and probably the rights of Government in the matter were then defined. . . . You can understand that while hitherto acquiescing in the traditional arrangement, I am unwilling to give the Mahant a written document confirming it till I am certain that no other arrangement has been previously made."

On July 7, 1891 the Secretary to the Public Works Department, Government of Bengal wrote to the Commissioner of Patna that the position of Government in regard to the temple and its precincts has never yet been decided and that the Lieutenant-Governor would like the case brought before him whenever he visits Gaya.

On November 4, 1891, the Collector of Gaya, wrote to the Commissioner of Patna—

"I have had the honour of discussing the subject with His Honour the Lieutenant-Governor during his late visit at Gaya, and His Honour is of opinion that it is not advisable to take any action at present in the matter or to disturb existing arrangements."

The most hallowed spot on this earth to the Buddhists is Bodhimanda, where the Vajrasana was whereon the Sakya Prince sat under the shade of the Bodhi Tree when He attained supreme omniscience on the fullmoon day of May 2510 years ago.

And yet this most holy Shrine is today in the hands of an alien religionist who is hostile to the Buddhists, and to give

pain to the pilgrims visiting the holy spot allows the menials appointed by him to have the shrine desecrated by having the sacred historic Image of the Lord Buddha daubed with red paint and clothed with a red rag, concealing the majestic features of the Image, and making it appear hideous, thereby committing an outrage.

The Government is taking care of the archaeological portion of the temple, and has allowed the mahant to have the custody of the sanctuary, since March 1891. This was the blunder that the Collector committed in giving charge of the Temple after he had written to Government that the Temple is going to disrepair, and that the villagers are encroaching on the Temple land. (See Collector's letter July 25, 1889).

That the Holy Temple sacred to the Buddhists of China, Japan, Korea, Mongolia, Siberia, Tibet, Manchuria, Nepal, Japan, Siam, Burma and Ceylon numbering 475 millions should be left to the tender mercies of a Saivite sanyasi who cares no more for the sanctity of the holy site than a Hottentot negro is a shame and scandal, and can no longer be tolerated.

The Buddhists must wake up from their indolent torpor, they should take an interest in their holy shrine just as the Christians look after their Shrine of the Holy Sepulchre at Jerusalem, or the Muhammadans of India look after the holy Kaaba at Mecca. When the Holy Sepulchre was under the control of the Sultan of Turkey he had the magnanimity to allow the different sects of Christendom to build their respective churches at Jerusalem. This privilege the Buddhists have been denied at Buddhagaya.

The Holy Temple must be acquired at any cost. The Japanese Buddhists have a right to the most hallowed Shrine just as the European Christians had a right to the Holy Sepulchre for whose rescue they began the crusades. That an individual should claim to own the Central Shrine of the whole Buddhist world is preposterous. The time is coming when the Shrine will be the object of pilgrime to thousands from Japan, China,

Tibet, and when the pilgrims see the outrageous behaviour of the menials at the holy site, trouble will surely arise.

It is time therefore that the Government of India take measures to rescue the thrice sacred Shrine from the hands of the Saivite mahant. The Buddhists can no longer tolerate the abominable conduct of the saivite fakir who has no more right to the place than a negro to the Throne of England.

We appeal to the Buddhists of Japan, China, Siam, Ceylon, Tibet, etc., to rise from their indolent torpor and show that they are alive and not dead. The Indian Muhammadans are spending hundreds of thousands of rupees for the sake of Mecca, the Christians of Europe shed blood to rescue the Asiatic shrine of Jerusalem. Will not the Buddhists awake from their death like sleep and show that they too have faith in the Lord Buddha.

For political reasons the Government of India in 1905 sided with the Saivite Hindu sanyasi Mahant and persuaded the man to bring a civil suit against the Buddhists for occupying the Burmese resthouse which was built for the use of Buddhists at Buddhagaya, and succeeded in ejecting the Buddhists from their most hallowed Shrine. Then the Government feared the Japanese ; but now there is no such fear, and we are sure that the Government of England will show their gratitude to the Buddhists for the help the Buddhists gave to the British during the late war. The Japanese helped the Government of England in protecting India by keeping the Indian Ocean safe from German torpedoes and submarines.

We appeal to the Rt. Hon'ble Mr. Montagu, to Lord Reading the Viceroy of India, to Lord Sinha, the Governor of Bihar, to have the Holy Shrine placed in the hands of the Buddhists. Justice demands that the Shrine should not be allowed to remain in the hands of an alien religionist. For 20 centuries the Holy Shrine has been the most consecrated spot for the Buddhists, and for another 25 centuries it shall remain the sacred shrine of the Buddhist world.

Buddhists of Asia wake up and rescue your beloved Shrine

from the hands of the desecrating stranger who has no right whatsoever to be the lord of the Holy Bodhimanda.

THE DRESS REFORM MOVEMENT IN CEYLON.

Buddhism in Ceylon began to decline through the culpable neglect of both Bhikkhus and laymen. The introduction of the study of English in Government schools led the parents to send their children to English schools where the Sinhalese language was completely neglected. With the study of English began the study of the Semitic Bible, and the missionaries found the opportunity to throw the net wide to catch the unwary fish. Buddhist parents paid for their children's education and the missionaries got both the money and the children while the parents lost both. The boys and girls left school and when they returned home their parents found that they were no more Buddhists but converts to the Semitic abomination. The Bhikkhus did not think of the coming danger, and it was due to Colonel Olcott that Buddhists began to think of educating their children in Buddhist schools. The village boy was easily caught in the missionary net. The boy was paid a few rupees allowance monthly, free food and clothes, on condition that he become either a catechist or a pastor. The village boy grew up and become either a pastor or a catechist. The Bhikkhus did not care to inquire about the future loss to Buddhism. They said let the low caste fellows go, we have the wise in Europe, and one European thinker who accepts Buddhism is equal to a hundred of these low caste Sinhalese. And the so-called low caste Sinhalese today are well educated, and the son of the catechist is today high up in the ladder. The utter indifference of the Bhikkhus and the culpable neglect of the parents in sending their children to learn English in missionary schools where the tender mind of the child was distorted by the atrocious falsehoods of creatorism, and other monstrosities of Semitic mono-

theism. Every Buddhist youth who went over to Christinity knew neither the dogmas of the Church nor the beauties of the Aryan Religion of the Lord Buddha. The youth left the gem in order to receive the glittering imitation gem prepared in England, not knowing that he was renouncing a genuine gem for a brumma-gam imitation. They valued not Truth but money. Some Buddhist youths became Christians to marry Christian girls, some in order to gain government posts, and none for the sake of Truth. In no other land you find such a tragedy as you find taking place in Ceylon, where the innocents are deceived by the scoundrels, knowing very well that they are doing a crime in taking away the youth from the control of Buddhist parents. The missionary is following the policy of the tentmaker of Tarsus (See Romans chap. 3, 7). He makes the boy to adopt the sensual practices so such abominated by the Buddhists, and the boy is weaned away from all good precepts so much liked by Buddhist parents. He learns to eat beef, learns to drink liquor, learns to slaughter animals, learns to lose his shame and he is then a full fledged christian.

There is not a lay Buddhist who thoroughly comprehends his own religion, and you may count the number of your fingers in one hand, and ask whether the number of lay Buddhists in Ceylon who knows Pali and reads the Five nikayas is greater or the number of fingers fingers in your hands is greater. The Ceylon Buddhists are not strictly following the path laid down by the Buddha. To the England returned Sinhalese the pair of trowsers is of more value than nationalism. Like the pair of socks the pair of trowsers in the ancient days was put separately, and for convenience sake the two bags were united, and this alien bag to the anglicized Buddhists is of greater value than Eternal Truth. On the pity of it.

Happily a movement has been started by the Principal of the Ananda College to go back to the national dress instead of the bag coverings. But there are many anglicised Sinhalese who fight shy of the cloth which their forefathers wore for 2,400

years. They want to appear like the Bermuda and Jamaica negroes with tweed coats and trowsers and bowler hats and tanned shoes. The Sinhalese dandy in English clothes really look like a West Indian negro. How much better the silk vastra and the silk uttarīya and the angarakā and a pair of Aryan shoes than the borrowed plumes.

ARYAN.

STAGES OF RELIGIOUS BELIEFS.

Savage man is at first a totemist, then he advances and becomes a believer in taboo, and after a time he adopts the religion of blood sacrifices, and blood sacrifices are abandoned and fruits, flowers, rice and non-alcoholic stuff are offered to the totem; totemism gives place to polytheism, polytheism to henotheism, from henotheism the next step is monotheism, and monotheism unsettles men's minds, and some adopt the ethics of atheism, some deism, and then thinking people adopt the safe path of agnosticism. Then appears the manifold processes of scepticism and scientific investigation which lead men's mind into the path of Righteous Truth by the acceptance of the immutable law of Cause and Effect. The Tree of good and evil of the garden of Eden is attacked to find out the core (sāra),⁶ and the result is the discovery of Eternal Peace which leadeth to happiness. To live in a state of eternal happiness on this earth giving pain to none is the goal of the man of noble enlightenment. The ancient Indian thinkers of the Upanishads inquired into the manifold phases of religious belief and at last arrived at the idea that man is not subject to any God, and aspired to attain spiritual "Swarāj" by declaring that Atma is omnipresence. That Atma is in the water, in the air, in the fire, in space, and the dogma was established; "Atma evam idam sarvam iti". (Chāndogya Upanishat, sapta āma adhyāya.)

The path to attain this ātmatatva of the spiritual swarāj (the chandogyaupanishat uses the word "svarāt,") the first thing

enjoined is pure food. This gave the idea that to get spiritual svarāj one has to give up animal food and take to fruits, ghee, milk, grains and nectar. By a process of reasoning the great Brahmā Sanatkumāra found that by living on pure food, one can purify the body and mind, and the body and mind purified the memory becomes clear whereby ignorance is destroyed and the contaminations of the heart removed and the reality realized.

The Upanishat teaching is for the thinkers of a very high order of the two noble tribes, the Khsatriyas and Brahmins.

The Upanishat Philosophy is not the last word in the domain of Truth. The writers of the Upanishat books were not of one mind. In fact the dogmas of one Upanishat contradicted the other. There is no coherent systemised philosophy in the Upanishat because they were the silent cogitations of a numbers of thinkers who lived in the forest, eating fruits and wearing the bark of trees, and had nothing to do with the social ethics of the householder. Brahma-vidya the science of Brahma was to be studied only in the forest away from human habitations, hence it was known as a (rahasya) secret, occult. Modern arm chair philosophers engaged in secular professions fool the ignorant people by talking about the Brahma-vidya of the Upanishat. They know no more of the inner working of the mind as practised by the forest ascetics than a toddy drinker engaged in low work. It is the fashion now days to discuss the metaphysics of the Upanishats. The late Prof. Deussen made a study of the Upanishads, and he was enamoured of it, but did he really understand the spirit of it? In India there are the ascetics living in secluded places and learning Sanskrit books and they utter the words "aham brahmasmi," aham nityo tsmi, tat tvam asi" without ever realizing their inner meaning. Their habits of life are contrary to the ascetic ethics demanded in the books. They hunger for fame, they want wealth, they wish to rule over large bodies of men, they adopt the habits of the householder, nevertheless they utter the mystic words as above. Talk to them privately and you will find that

they are not satisfied with the life they live, but habit is strong and they live the inane life of moribund asceticism. Truth is not to be found in them. If there was truth in them they would not hanker after fame and wealth. Love, renunciation, compassion to animals, and the desire to give pain to none would be found in them. Nothing of the kind. Desire for gold and silver is strong in them, and the ascetic and the religious student who seek after gold and fame have no idea of the happiness that one gets in giving up low desires.

The Sakya Prince made the renunciation never made before by any Prince or Brahman, and led the holy life of the Aryan saint which is called "adi brahmachariya," and promulgated the ethics of the supreme noble eightfold path for the happiness of all, both gods and men.

The pagan Horeb religion has brought untold misery on millions upon millions of people. The monstrous deity revelling in blood, calling himself "Jealous" found his way into the hearts of blood thirsty savages, and with sword and fire began a campaign of destruction which continued for a number of centuries; to be followed by another destructive diabolism which swept away every good thing from the smiling gardens of civilized Aryavarta and the lands that had followed the ethics of the Noble path.

Alcoholism and butchery are the ethics of the savage pagan. He is muddleheaded so much as to not realize the pleasure that the mind is able to enjoy by adopting the higher ethic of renunciation and compassion. The Horeb religion was at first a totemism built upon taboo. A god which began life in the back part of the desert of Horeb, who did not want an altar, except that of a stone untouched by a tool, had no idea of civilization and wanted nothing more than roast flesh which smelt sweet in the nostrils. Blood of thousands of cattle and goats was all that he required, and the savages offered it. Today the sacrificial altar is occupied by the fowling of this deadly totemism whose religion is the establishment of stockyards where countless millions of animals are

killed—pigs, cattle sheep, lamb, etc. Each kitchen of the householder who follows this god of Horeb is a slaughter house.

The other pagan religion that originated in the west of Asia prohibited the killing of swine, and prohibited intoxicating drinks, which is therefore several times superior than the other monstrosity which is kept by butchers, and distillers and opium sellers and cocaine manufacturers. And yet the pagans have the hardihood to come and preach religion to the people who abstain from both. Association with the pagans has been the means of polluting the pure minds of the people who for centuries had abstained from giving pain to self or others. Butchery gives pain to others, alcoholism gives pain to self in the form of a debauched body and makes one insane. Insanity, muddleheadedness, cruelty are the results of the pagan religions that arose in the backwash of west Asia. Not satisfied with the destruction of innocent animals the followers of west Asian paganism have begun to destroy innocent tribes who were living in peace and contentment among themselves. The end is not yet.

Is there no way to remove this insanity of pagan religion from the minds of the intoxicated people who are being guided by the ethics of immorality? The founders were not of noble parentage, they had no idea of the sweet life of Aryan simplicity built on loving kindness to all, east, west, north, south, below and up.

To know and realize Truth one should study the science of analysis so as to investigate and find out good from evil. But the demons do not like that men should get knowledge to know good and evil. They like butchery, stealing, adultery, lying and insanity, and when good men and good women wish to abstain from them they come and torture and insist that the evil must prevail. And so it goes on receiving the sanction of capitalists, generals, diplomats, statesmen, ministers, governors, kings, etc.

Follow the Noble eightfold path and realize the joy of compassion and renunciation by avoiding giving pain to man

and animal, to others as well as to self. Sensualizing enjoyments retard progress and hasten degeneration ending in suicide. The time is now come for the butchers and distillers and swindlers to stop their pagan trades.

For the happiness of the world of gods and men the Compassionate Lord Buddha Gotama came to the world to preach the Aryan life. Follow the noble life and realize happiness.

THE BUDDHA'S ADVICE TO THE BRAHMANS.

At one time the Blessed Lord the Buddha came to a Brahman village called Veludvāra, and was staying there with a large retinue of Bhikkhus. And the Brahmin householders of Veludvāra having learnt that the Samana Gotama, the Excellent Ascetic had come to the village Veludvāra, came to see Him and having paid homage sat facing the Buddha, and they said Excellent Gotama we have a desire and that is to live in our houses with our children, enjoying the pleasures, using scents, wearing garlands, and gain wealth, and after death we wish to be born in heaven. We entertain such a desire, and we wish that you would be pleased to deliver a sermon to us to live in the enjoyment of all these pleasures.

And the Blessed thereupon delivered as follows: The Aryan disciple thinks thus "I wish to live in happiness, and not be subject to death, and not have sorrow, and I who live with such a desire do not wish that another man would come and destroy my life; and I too therefore will think of others who like me wish to live without being deprived of life, and I shall therefore not deprive them of their life. What I do not like, they too do not like; and that which I do not like, and that which others do not like, how would I urge on others to adopt. Let me therefore not kill, and let me make others to accept the doctrine of not killing, and I shall proclaim the praiseworthiness of the precept of abstaining from destruction of life. In this

three fold way of purification I shall live the life of good conduct. Similarly I shall not steal, not cause others to steal, and will sing the praise of abstinence from stealing. Similarly I shall not destroy the chastity of other people's wives as I do not wish that my wife's chastity should be taken away by another, and I shall proclaim the benefits of abstaining from committing adultery. Similarly about speaking falsehood : I shall not violate truthfulness, nor cause others to commit falsehood, and proclaim the usefulness of truthfulness. Similarly I shall not slander others nor use harsh language when speaking to others, and avoid unprofitable talk and gossip ; nor cause others to slander etc. Moreover I shall take refuge in the Buddha, in the Dhamma, and in the Holy Sangha, and scrupulously abstain from violating the precepts, and in their fulfilment I shall persevere."

The Brahmans having listened to this discourse became Upāsakas. (Samyutta Nikaya, Sotapatti samyutta, Veludvāra vaggo).

THE LATE RASH BEHARI MUKHERJI OF UTTERPARA.

SHIVA NARAIN MUKHERJI Esq.,

Zamindar, Uttarpara.

DEAR SIR,

At a meeting of the Mahabodhi Society held at the Sri Dharmarajika Vihara, College Square, Calcutta on the 13th August, 1921 (Buddha year 2465) it was unanimously resolved as follows :—

"That this meeting expresses its deep sorrow at the death of our revered brother, Rash Behary Mukherjee, Zemindar, Uttarpara, who was not only an eminent scholar and a very great philanthropic, but was actually associated with the Mahabodhi Society for the last quarter of a century, and the loss of such a friendly personality from among its members being irreparable, this Society records its high appreciation of the many virtues of head and heart of the deceased, and many services which he has rendered thereto.

That a letter of condolence be sent to the members of the family of the deceased over the signature of our President."

Yours truly,

(Sd.) ASUTOSH MUKHERJEE,

President, M. B. S.

(Sd.) ANAGARIKA DHARMAPALA,

General Secretary, M. B. S.

CORRESPONDENCE.

DEAR SIR,

Will you be so kind as to advise me on the following points and oblige.

- (1) Where to obtain the census figures of Buddhist population in each country the world over?
- (2) How to have connections with the Buddhist Societies the world over?
- (3) Where to get the complete addresses of Buddhist Societies and prominent Buddhist propagandists the world over?
- (4) Will Mr. J. E. Ellam be pleased to inform us as to how the Samghas of Burma can be of help to him in his efforts.
- (5) Will the Mahabodhi Society be pleased to give as much encouragement as it can to the Buddhist Societies and Samghas' Unions recently formed in Burma?

As I have already taken some interest in formation of Samghas' Unions in various places and Samghas' Council in Rangoon I wish to furnish them with as much facts and figures as I can collect.

Thanking you in anticipation.

Yours faithfully,

OMLINMAUNG,

Proprietor.

The Commercial Printing Press Co.,

Letsaigan.

84th Street, Mandalay,
Burma.

FINANCIAL.

SHRI DHARMARAJIKA CHAITYA VIHARA.

*Statements of Receipts and Expenses for the Benches
in the above Hall.*

| RECEIPTS. | Rs. A. | EXPENSES. | Rs. A. |
|-----------------------|-----------|--|-----------|
| Donations for Benches | ... 725 0 | 7th April— Rasamay Laha for benches | 60 0 |
| | | 28th June— Hari Charan Das for making benches. 1st payment | ... 100 0 |
| | | 17th July— Nisanath Chatterjee for benches. 1st payment | ... 175 0 |
| | | 18th July— Hari Charan Das for benches. 2nd payment | ... 81 8 |
| | | Hari Charan Das. 3rd pay- ment | ... 78 0 |
| | | 1st August— Nisanath Chatterjee. 2nd payment | ... 198 8 |
| | | Nisanath Chatterjee. 3rd payment | ... 92 0 |
| | | Total Rs. | ... 785 0 |

SHRI DHARMARAJIKA CHAITYA VIHARA.

*Statements of Receipts and Expenses of Electric Fans
hung in the above Hall.*

| RECEIPTS. | Rs. A. | EXPENSES. | Rs. A. |
|---|-----------|---------------------------------------|-----------|
| 30th July— Raja Rishikesh Law for 1 fan | ... 165 0 | Balmer Lawrie & Co., for 2 fans | ... 380 0 |
| Maharajadhiraja Bahadur of Burdwan | ... 160 0 | Thos. W. D'Souza & Sons for 2 fans | ... 320 0 |
| Less Receipts | ... 375 0 | Total Rs. | ... 700 0 |
| Total Rs. | ... 700 0 | | |

We acknowledge with thanks the receipts of three electric fans from
Mr. M. Senda of 20, Loudon Street, Calcutta.

MAHA-BODHI SOCIETY RULES AND REGULATIONS.

ESTABLISHED ON 31ST MAY, 1891.

1. The name of the Association is the Maha Bodhi Society.

2. The objects of the Association are :

To revive Buddhism in India.

To disseminate Pali and Sanskrit Buddhist Literature.

To publish Pali and Sanskrit Buddhist Texts.

To translate such literature into English and Indian Vernaculars.

To educate the illiterate people in domestic science as hygiene, technical industries and home industries.

To open schools in villages for boys and girls to teach them arts and crafts.

To open trade schools and gymnasia for physical culture.

To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.

To start a Buddhist Medical College and Hospital.

To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the Message of the Lord Buddha of Love and Activity to the ignorant and neglected people of India and other countries.

To found an Orphanage, and a Normal School to train teachers.

To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.

To found Pali scholarships.

To send students to Buddhist countries and to Europe and America.

To provide facilities for foreign Buddhist students in Calcutta.

To found a Buddhist International Library and Museum.

To build a Buddhist Vihara in Calcutta.

To establish a fully equipped Press to print Buddhist Texts in Devanagari type and to print books and pamphlets on physical science and morality.

To start Journals in English and in the Vernaculars for disseminating the ethics and psychology of Buddhism.

To revive the ancient ideal of Brahmachariya life of self-abnegation and disinterested service for the welfare of the many, and to revive the forgotten science of Dhyana Yoga.

To purchase, hire or otherwise acquire property, movable and immovable.

To incorporate any society or association having similar objects as this association.

To receive any gifts of property for any one or more of the objects of the association.

To do all things as are incidental or conducive to the attainment of the above objects or any of them.

Admission.

Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the objects of the Association and willingness to help its work.

Membership is either Active, Corresponding or Honorary. Honorary Members are persons eminent for their knowledge of Buddhism or for their services to humanity.

Corresponding Members are persons of distinction and learning who are willing to furnish information of interest to the Society.

Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.

Diplomas and Fees.

An entrance fee of five rupees must be paid by each candidate upon making application for membership, and a monthly subscription of four annas is payable by each active member. A diploma of membership will be issued to each member.

The office bearers.

The honorary officers of the Society shall consist of the President, 2 Vice Presidents, Corresponding Secretary, a Treasurer, Recording Secretary, one Assistant Secretary, Legal Adviser, and they shall be elected annually at a general meeting of the Association on a date to be fixed by the governing body.

Trustees.

There shall be at least five Trustees three of whom must be by faith, Buddhists.

Whenever any Trustee shall die, go to reside outside of India, desires to be discharged, or becomes incapable or unfit for acting, a successor of such Trustee shall be nominated and appointed by the Society. No Trustee shall receive any salary or compensation from the Society.

All immovable property, stocks, funds, shares, books, Manuscripts, Images, Relics, and other property of the Society shall be vested in the Trustees for the time being, no part of the property shall be sold, assigned, transferred or otherwise disposed of without the authority of the Council of the High Priests of the Buddhist Church of Ceylon and of the Ceylon Maha Bodhi Society.

All moneys shall be deposited in the Bank of Bengal or the National Bank of India.

Seal.

The Society shall have a common seal whose design is herein described. The seal shall be affixed to diplomas and Official documents of the Society.



Miscellaneous.

The Society may make, vary, repeal, bye-laws and regulations to govern the conduct of business of the Society, and it may also alter, or amend these rules in such manner as it may deem expedient.

OFFICE BEARERS.

PATRONS :

His Highness the Maharajah Gaekwar of Baroda.
Mrs. T. R. Foster, Honolulu Hawaii.

PRESIDENT :

Sir Ashutosh Mookerjee, Kt., Judge, High-Court, Calcutta.

VICE-PRESIDENT :

Revd. R. Sidhartha Thero.

FOUNDER & GENERAL SECRETARY :

Rev. The Anagárika Dharmapála.

CORRESPONDING SECRETARY :

Charles Moore, Esq.

TREASURER :

Rai Jatindra Nath Choudhury.

HON. LEGAL ADVISERS :

Mr. H. L. Nandkeolyar, Bar-at-Law.

Sri Hirendra Nath Dutta, M.A.

HON. ARCHITECT & ARCHAEOLOGICAL ADVISER :

Mr. M. M. Ganguly, B.E.

BANKERS :

Hongkong and Shanghai Bank, Calcutta.

All communications to be addressed to—

HON : SECRETARY, MAHA-BODHI SOCIETY,

46, Beniapurkur Lane, Calcutta.

REPRESENTATIVES OF THE MAHA-BODHI SOCIETY .

England.—CAPTAIN J. E. ELLAM,

Over Seas Club, General Buildings,

Aldwich, London W. C. 2, England.

America.—DR. GUDRUN FRIIS HOLM,

3106, Cabrilla Street, San Francisco,

California, U. S. of America.

Switzerland.—C. T. STRAUSS, ESQ.,

18, Schmelzberg Str., Zurich,

Switzerland.

Denmark.—DR. CHRISTIAN F. MELBYE,

Afdelingstøe,

Sindssygehospitalet ; Nykobing, Sjælland.

Denmark.

Burma.—U. KYAW HLA, ESQ.,

Buddhist Tract Society,

32, Bombay Street,

Mandalay, Burma.

Burma.—TAN TWAN TEE, ESQ.,

28, Keighley St.,

Rangoon, Burma.

The Journal of the M. B. S. is published monthly.

Annual Subscription Rs. 2.

AN ADVERTISEMENT.

Here's an emporium of Buddhist Art productions! And a unique Library of Buddhist literary collections! (From Buddhist skill and labour are all these fruition!) For the equipment of Buddhist viharas and prayerhalls, libraries, museums and temples of learning. For the benefit of students of Buddhist Art and Literature, and all Private Collectors. A New Department (a Library and Museum combined) is now open for the supply of Buddhist Sanskrit, Pali and Nepalese manuscripts, old and new (written in gold and other inks), on worm-proof Nepalese paper, palm-leaves and birch-barks in various Indian characters).

Images (bronze, stone and crystal, also set with jewels, with inscriptions) of Buddhas, Bodhisattwas, etc.; Wall Pictures (painted in gold, etc., illustrative of or depicting figures, previous and present life-scenes of Buddhas etc., of Buddhist heaven and hell, and any required event).

Bells, lampstands, pinda-patras (Buddha's bowls), metal-wares, all works of art, Tibetan yaktails, etc.

Terms—Cash with order.

Full particulars and estimates furnished on application to
 HEAD OFFICE :
 104, Tāngal Tola,
 A. Pattan, Nepal.

S. M. BAIDYA,
*Pioneer Nepalese Buddhist
 Commercial Store.*

OUR ADVERTISEMENT RATES.

| | | | Rs. A. |
|-----|-----------------------|-----|--------|
| 1 | page single insertion | ... | 8 0 |
| 1/2 | " " " | ... | 5 0 |
| 1/3 | " " " | ... | 3 0 |
| 2nd | page of the cover | ... | 9 0 |
| 3rd | " " " " | ... | 9 0 |
| 4th | " " " " | ... | 10 0 |

Size of each page, 6½" by 4⅓".

Apply to—MANAGER,
 MAHA-BODHI AND UNITED BUDDHIST WORLD,
 46, Beniapukur Lane, Calcutta.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|---------|--|--------|
| Vol. XXIX | OCTOBER | <u>2465. B. E.</u> <u>1921. A. C.</u> | No. 10 |
|-----------|---------|--|--------|

A MESSAGE TO THE BUDDHIST BOYS OF CEYLON.

BY THE ANAGARIKA DHARMAPALA.

Dear Boys,

I wish to speak to you through a foreign vehicle as you are devoting the greater part of your time to learn a foreign language. You are compelled to learn not only English as a language, but you are also asked to learn geography, history, and other subjects in English. This is an utter waste of time and energy. In Germany, Austria, Japan, France, Italy they study English as a foreign language, but all other subjects are taught in their own respective languages. This is the wisest and most economical way of studying subjects which are not very essential for the development of reasoning powers. I should like to impress upon you the necessity of studying your native language, and to make use of that language in the study of geography, arithmetic, history, etc. We are made to read about the doings of English kings who lived and died when England was still in a state of half barbarism. What use is there for us in knowing about Henry the eighth and his eight

wives, and about Rufus with his red hair, and about another king who died by eating lampreys. What advantage do you derive in knowing about the meeting held in France between the king of England and the king of France. Domestic quarrels of other people are no concern of ours. I would therefore ask you to read more about our own beautiful history where you will find the noble deeds done by the Buddhist kings, beginning from Devānampiya Tissa. True that we have to acknowledge politically the supremacy of England, but that is no reason why we should neglect our own progress, and I assure you that unless we know more of our own history we shall never be able to know the great deeds accomplished by our forefathers. Let us therefore take the example of our own great forefathers who kept the light of religion burning in this land of ours for whose sake they shed their blood, beginning from our most beloved king Duttha Gāmini. Our ancestors adopted the Holy Religion of the Lord Buddha two hundred and thirty-six years after the Parinibbāna of our Blessed Lord Buddha, the God of gods, Lord of Lords, king of Kings, before Whom Brahmās, devas, kings, Brahmans, nobles bowed and paid their obeisance.

Christianity was brought to our holy island by the Portuguese pirates in the year 1505, and we know what barbarous deeds they committed in order to convert our people to their faith. Before the advent of the pirates of barbarism we had never heard of this religion of the Jews. Christianity is a Semitic religion that suited the low born Jews of Palestine and it spread among the helots and half caste Greeks and Jews of the Roman empire. No learned Roman or Greek accepted this religion for three hundred years. It was the religion of the publican and the winebibber, and no thinker cared to adopt it. It has no philosophy, neither has it any scientific foundation. Christianity was made the state religion of Rome by Constantine who was a very wicked man as we find in reading the admirable book of Gibbon called "the Decline and Fall of the Roman Empire." You should read this book, for it will

give an idea of the barbarous condition that existed in Europe in that early period. For three hundred years from the death of Jesus no philosopher paid any attention to Christianity. It spread afterwards not by means of moral persuasion in various countries in Europe, but by means of persecution. Christianity kept the people in utter darkness for nearly 1,600 years, and it was only after the seventeenth century of the Christian era that Europe witnessed an intellectual awakening. Lecky's "History of European Morals" Draper's History of the Intellectual Development of Europe, Conflict between Religion and Science, Dr. White's History of the Warfare between Theology and Science are admirable books that gave an accurate condition of the social life of Europe during the period that Christianity held sway without any opposition from scientific thinkers.

Our Lord Buddha was born six hundred years before the birth of Jesus and He is the First Thinker and Scientific Teacher that the world saw. Socrates, Plato, Aristotle, Herodotus, and other Greek philosophers were all born after Him. The Roman philosophers like Epictetus, Epicurus, Seneca, Cicero, Lucretius &c., all came long after. In the period that Christianity held sway in Europe no philosopher was born. The Roman Church did not allow any man of science to live. She killed every one of them. Giordano Bruno and Galileo were the first scientific thinkers that Europe produced in the beginning of 17th century, and the Roman Catholic church burnt Bruno at the stake, and tortured to death Galileo. The number of people killed by the Roman church during the many centuries that she wielded power, it is said exceed twenty millions. The saying that the blood of the martyrs is the seed of the church is not true. The fact is that more people suffered martyrdom for the sake of truth at the hands of the Roman church than the fanatics who courted death expecting heaven after death at the hands of the Roman governors. Why did the early Christians court death so eagerly? Because it was the teaching of Jesus that those who are persecuted for his sake will be born in heaven. Six hundred years after the birth of

Jesus Mohamat of Mecca declared himself the prophet of Allah. and he too said that those who died for the cause of Allah will be born in heaven.

Allahism is also a religion of the type of Christianity. Christianity taught that God had a son, and Mahammat the founder of the religion of Allah said that a God cannot have a son through a woman. The followers of Mahammat became the great destroyers of everything ancient. They destroyed the religion of the Parsees, the religion of the Jews, the religion of the Christians, and the religion of both Hindus and Buddhists. Egypt and Asia Minor were full of Christians at the time of the birth of Mahammat, but his followers conquered these countries and made the people to accept Allahism. The people of Persia who followed the prophet Zoroaster were forcibly converted to Allahism. Millions and millions of Buddhists who were living in Turkistan, Bamian, Turfan, Bactria, Afghanistan were all forcibly converted to the religion of Allah in the seventh and eighth centuries after Christ. The Allahists entered India in the 11th century and destroyed all the Viharas in Kashmir, Panjab, Kosala, Kasi, Magadha, Bengal and massacred the Bhikkus. The persecutions that began in the 11th century by the Arab invaders who followed Allah were continued until the end of the twelfth century and the Holy Religion of our Lord Buddha was completely destroyed. They converted the Viharas into mosques and burnt the libraries. Thus our holy religion in India was destroyed, and the religion that advocated butchering cattle established herself and India began to decline, and to-day after nearly eight hundred years the M. B. Society is trying to revive the holy Religion of our Lord.

Our Buddhists to-day have become apathetic and indifferent to the welfare of the holy religion that was proclaimed by our Lord for the happiness of all living beings. When men become good Buddhists they give up slaughtering animals for food, sacrifice and pleasure. Brahmans slaughtered animals for sacrifice at the time of our Lord Buddha, but He began preach-

ing the doctrine of Ahimsā, Abyāpāda and Nekkhamma, the principles of sammāsankalpa, and millions followed the doctrine and gave up killing animals, and also stopped others from killing.

Buddhists today are guilty of himsā. They eat animal food, and the butchers who follow the micchāditthi religion kill thousands of innocent cattle and calves for food, and daily Buddhists help the killing of animals. A good Buddhist must not kill, he must not cause another to kill, and he must not sanction killing, and he must save the animal from the butcher's knife. Moreover the injunction is that he should not sell animals for slaughter, that he must not sell flesh. Buddhists must always try to prevent slaughter as did the great emperor Asoka, who as soon as he became a Buddhist gave up eating meat, and prevented people from killing animals. The great son of this great Emperor, the Arhat Maha Mahinda came to Ceylon not by ship, nor by cart ; but by the power of iddhi he came through space and preached to the king Devanampiyatissa and converted him to the Holy Faith.

I want you boys to become apostles of the Dhamma to go to foreign lands to preach the Holy Dhamma. We are the oldest community of Buddhists in the world and it was in Ceylon that the holy Buddhist Scriptures were committed into writing a hundred years before the birth of Christianity, and it was in Ceylon that the commentaries were written, and translated by the great Buddhaghosa into Pali. We Buddhists therefore have the right to feel a delight that our noble ancestors guarded the holy Religion from going into decay. Had not the Tripitakas been written by the Maha Arhats of Ceylon, today there would be no Pali Dhamma, and had not the Sinhalese commentaries been translated into Pali by the illustrious Buddhaghosa, we would not have had the wonderful collection of Pali commentaries in our possession to-day. In giving up Buddhism to Christianity the ignorant Sinhalese converts are exchanging pure gems to brummagem counterfeits of Birmingham. Buddhism is pure science. Every discovery in

science is a nail driven in to the coffin of false religion, and every discovery of science helps the spread of Buddhism. Beware of the dead hand of Christianity. It is false in the beginning, false in the middle, false in the end.

I have studied all religions for a period of thirty years, and have travelled in all countries in Asia and Europe and America, and I can assure you that the future conquest of the world by Truth belongs to the Buddhists of Ceylon and Japan. Ceylon has the oldest Doctrine of the Lord Buddha, and Japan has the latest version of mediæval Buddhism that existed in India. The original books of Buddhism are in our possession, and the latest books are in possession of Japanese Buddhists. Therefore it is necessary for a few of the Sinhalese Buddhists who love Buddhism to study Pali and Japanese.

The Buddhist Colleges should always stand for the pure Dhamma of our Lord, and I wish you boys to take up the study of Pali and other Indian vernaculars. Our duty is to spread the Dhamma in India, England and the United States of America. You are the custodians of the Dhamma, and the Sinhalese have never been conquered by any alien nation, and our country was given to the king of England to be ruled for the advantage of the Buddhists in 1815. You must never forget this. We must give the Holy Dhamma to the English people and to the people of the United States of America. Those who wish to dedicate their lives to the Lord Buddha will be giving their very best. We die, and our bodies are either burnt or buried, but the good deeds that we do they do not die. We always say, "do some good deed"—*kusal karapan*—while the Christians ask you to believe in a god, who, according to Buddhism is a muddle headed, repenting, deity and living in envy and misery. We say that no god is needed to save a man from evil. He alone must think and avoid evil. Buddhism is for the heroic, not for the coward who always prays to an angry foolish god to save him.

You know the common saying now current in Ceylon that the Sinhala man is a fool (*sinhalaya modaya*). You must strive

by your lives to show that this saying is not true. We must try our best to show that the Sinhalese are not fools. If they had been fools they would not have remained Buddhists these 2,229 years. The duty of every student attending a Buddhist College is to show that he is born to work for the welfare of lokasāsana. You must make every effort to observe the five precepts, give up alien habits of dress, and give up meat eating, and daily try to put a stop to the butchering of innocent animals, and you must preach abstinence from intoxicating liquor and opium. The Christians are giving us intoxicating drinks, and the Muhammadan butcher is slaughtering animals for the sake of the Buddhist. You should start a crusade against eating meat, and ask every Buddhist to give up eating meat. Then will come a happy time for the people of Ceylon. Learn industries, learn weaving, learn arts and crafts, learn agriculture, learn medical science. We must not import rice and other grain and curry stuffs from other lands ; we should weave our own cloth, and make our own yarn from cotton, and we must not import medicines from other lands. To be independent we must produce our own rice, our own cloth, our building materials, our own medicines, and then will come independence. Learn Pali, Sinhalese, and the Indian vernaculars such as Tamil, Hindustani, Urdu, Bengalee, Maharati, Gujarati, so that when you grow up you may go to India and negotiate with the producers direct, and you may also be able to preach the Holy Doctrine.

Daily practise the *maitrī bhāvanā* and worship the Triratna twice or three times a day, and be clean in your bodies, in your mind, and keep every thing clean in your house, in your schoolroom, and avoid wearing European dress as it is too expensive and unhealthy for the warm climate of Ceylon. Wear the white Aryan vastra, banian and the uttari.

THOSE FUNNY MISSIONARIES.

BY J. E. ELLAM.

Representative in England of the Maha-Bodhi Society.

The most amusing characteristic of good Christians is their "itch for interference." They are never happy unless they are meddling with other people's affairs. This would be all very well and amusing enough if they would confine it to their own circles. In England there are shoals of excellent, fussy people who are always busy putting other people right. Their sublime self-righteousness is irresistibly funny because they bitterly resent other people's interference with them. This gives rise to endless recriminations which are reflected in the newspapers. The war gave excellent opportunities for the development of this industry and it became regularised, so to speak, by the formation of all kinds of official and semi-official departments, boards, and so forth, until the general public is sick of them, and there are agitations for their wholesale abolition.

It is this same spirit which inspires the missionary efforts abroad, among people who are, to say the least of it, quite as moral, quite as intelligent, and quite as able to decide between the true and the false, as those who seek to put them right.

The humorous side of their own solemn stupidity never seems to strike these excellent and well-meaning, but rather conceited folk. In the first place, they cannot agree among themselves as to which is the correct doctrine. The Roman Catholic regards the Protestants as "heretics" whom he would doubtless persecute and burn if only he could bring about a return to what he regards as "the Age of Faith." The Protestants return the compliment with interest, regarding most of the dogmas and all of the ritual of the parent Church as corruptions of the pure and primitive doctrine as it appears to them. And the Protestants, again, are divided among themselves as to what they consider to be more or less important interpretations of this same doctrine.

Thus, when we get a Roman Catholic "father" followed by a Church of England clergyman, who is in turn followed by a Wesleyan Methodist, a Baptist, and so on, it is not surprising that the "poor, benighted heathen" is apt to become more benighted than ever.

When we consider, further, that all these developments are but the outgrowth of a common root,—Judaism ; that the Mahomedan, whose religion sprang from the same root, regards all Christians as "infidel dogs" ; and that the Jew himself looks upon both Christian and Mahomedan with contempt, the intelligent Buddhist can hardly do other than take a humorous view of the situation.

But the most amazing thing is that the Christian missionary, whatever sect he may belong to, is so "cock-sure" that his own view of religious truth is the correct one that he seldom consider it necessary to enquire into the beliefs of those whom he seeks to convert. The stupidity and ignorance of these people is amusing enough ; but their self-satisfied conceit becomes, in the end, a nuisance.

The proper attitude of the Buddhist towards other religions is, of course, respect and toleration. But where this attitude is not reciprocated, it becomes rather difficult to know what to do. We are sometimes told that it is hardly right to criticise adversely other religions in such a way as may give offence to, or hurt the feelings of their adherents. This is quite correct where the courtesy is mutual. Perhaps it is correct in any case. But what is to be done when a man of inferior mentality presents an obviously inferior religion for our serious consideration, and is rude or insulting when we cannot see our way to accept it? When tested by the standard of the Buddha-Dharma, there is no form of Christian teaching which can hold its own. And then the good missionary is only too apt to resort to invective.

In England to-day clergy of all denominations are very much perturbed over the growing indifference shown on every hand to the teachings of the churches, and over the decrease

in church membership and attendance. They give every conceivable answer to the problem except the right one, which is that their doctrines are not true, and that the people are generally coming to realise it.

The dogmas of the churches had their origin in an age of ignorance, when there was little or no scientific knowledge, when the facts as to the nature and origin of the world and of life in general were either entirely unknown or but dimly guessed at, and when all such knowledge was bitterly persecuted.

The Christian religion is primarily based on four legendary occurrence, namely that a god (that is to say, Jehovah, the tribal god of the Hebrews) was (1) miraculously born of a virgin woman, (2) became a vicarious sacrifice for the sins of the world, (3) eventually rose from the dead, and (4) with his physical body ascended into heaven.

The Buddhist, contemplating this remarkable series of events, cannot see the sense of them. These alleged miracles, and the miracles wrought by Jesus (who was the god) are said to be the evidence which proves that he was what he is claimed to be. The Buddhist is aware of many other similar "miracles" alleged on quite as good authority to have been performed by other gods who incarnated at other times and in other places. He fails to see why these miracles (assuming them to have really happened, which of course they did not) are to be considered as unique when performed by a Jew in Palestine.

The whole scheme of Christian "salvation" seems to the Buddhist to be inexpressibly silly, even if the Christians themselves were united on the details as to how it works, which they are not.

They say that their god created the world. Things do not seem to have gone quite as this god meant them to. This, surely, was the god's fault. He could not have known his business as a "creator," otherwise he would have made a better job of it. However, the world became very wicked.

and the god destroyed it by a flood, saving only one man and his family and a number of animals in an ark or ship. After the flood, Noah, who was the only man in the world good enough to be saved, proceeded to get incapably drunk and made a beastly exhibition of himself. Thereafter the world became as bad as it was before, as witness the story of Sodom and Gomorrah.

Eventually, it would seem, things got so that there was nothing for it but another general destruction, or a vicarious human sacrifice ; which sacrifice was the god's son, who, in some peculiar way, was none other than the god himself. But, for all this, so far as one can judge of the world, especially of the Christian world during the Middle Ages, matters did not improve. Indeed the Middle Ages, during which the Christian religion was at the zenith of unquestioned power, are very rightly called the Dark Ages.

To-day, despite the Great War waged by the Christian nations, and the events which have followed in its train, the state of the world is by no means quite so bad as it then was in the "Age of Faith." There is certainly a more enlightened spirit of humanity abroad. Yet the churches and the religious papers and the newspapers generally are full of jeremiads on the part of the clergy over what they call "the decay of faith."

The fact is, it is *the decay of superstition* following upon the dissipation of ignorance, partial though it be, which is the cause of the indifference of the nominally Christian peoples to the dogmas to which the clergy still cling with pathetic earnestness.

This is how the situation in Christendom strikes the observant Buddhist. But the humorous aspect of it is, that whilst the silliness of the Christian religion and its scheme of salvation is becoming more and more apparent in the so-called Christian countries, they still send out shoals of missionaries to "convert" Buddhists who have a superior form a religion altogether.

The only thing for the Buddhist to say to them is : "Well,

good friends, it is all very interesting. But why is it that hardly anyone who is intelligent and educated in your own countries believe these things? Why is it that your bishops and clergy of all denominations do not know how to maintain this religion of yours at home? Are you quite sure that you are altogether so correct as you think? How would it be if you were to consider *our* point of view, and make a fair comparison on the only ground whereupon such matters can be judged, namely, that of impartial reasoning and common sense?"

We hardly think that the invitation would be accepted, knowing that the mind of the missionary is a "closed" mind. But, in any event, our best reply is to see whether the carrying of the Buddhist religion to those countries which are ceasing to believe in Christianity will not supply what is, in fact, becoming a void.

So far as the Buddhist effort in England is concerned, there is every sign that it will be most successful, and that the Buddhist Religion will fill the gap which is daily growing wider. In this way the Buddhist world will confer a priceless boon upon the Western world whether the Christian churches and their clergy appreciate it or not.

GEMS FROM THE MAHAVANSA.

Thus the Lord of Lanka knowing by divine inspiration the inestimable blessings vouchsafed to Lanka, and foreseeing even at that time the future prosperity of the devas, nagas, and others in Lankā, the all-bountiful luminary visited this most favoured land of the world thrice. From this circumstance the island became venerated by righteous men. Hence it shone forth the light itself of religion. Wijesinha's Mahavansa. P. 7.

The successor of former Buddhas, who had attained the perfection of every virtue and succumbed not to evil passions,

did submit to the law of mutability. Thus, from this example, whosoever steadfastly contemplates the transitory nature of things, and leads a righteous life will be transported after death beyond the realms of transmigratory misery.

The instrument of this mission having left his supreme residence in the brahmaloka world, and descended to this impure human world for the advancement of religion,—who, capable of advancing the cause of religion, would demur? P. 29.

These disciples laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur when the salvation of the world is at stake? P. 49.

Thus the Saviour of the world, even after he had attained parinibbāna by means of a corporeal relic, performed infinite acts to the utmost perfection, for the spiritual comfort of mankind. While the Vanquisher (Buddha) yet lived, what must He not have done? P. 70.

If mortal man would but comprehend the relentless, the all-powerful, irresistible principle of mortality would he not be disgusted with the wearying course of renewed existence? P. 81.

Thus even he who had not discarded his false creed, solely from having liberated himself from the sinful sources of injustice, attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer eschew the evils that lead men to commit iniquity. P. 83.

Even in this changeful life's journey men reach their desired destination by walking in the path of virtue. Remembering this let the wise man strive with great earnestness to acquire virtue. P. 88.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about; avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness. P. 93.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious ; what wise man would fail to cherish a spirit of forgiveness. P. 96.

The good man should bear in mind the numberless crores of human beings sacrificed for the sake of ambition, and the evils attendant thereon. He should also steadfastly keep in mind the instability of all things, with a view to attain enduring happiness. Thus will be obtain before long a deliverance from sorrow or a happy departure from this world. P. 101.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by robbery and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, love of mankind, goodwill of pious men, character for piety, lay sanctity, and regeneration in the Deva-loka heaven). The wise man therefore ought to secure to himself the treasure of this knowledge. P. 103.

Some truly wise men, even from perishable and unprofitable wealth derive the rewards of imperishable and profitable charity. By setting aside the pride of wealth, and seeking the welfare of others, they bestow like unto him (Duttha Gāminā) largely in charity.

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this example the really religious man should devote himself to deeds of piety. P. 108.

Seeing the highest good of humanity is brought about by means of him whose mind delighteth in the Three Gems, and whose heart is inspired with a love of mankind and a spirit of self-sacrifice—a man should cherish a love of faith and other virtuous impulses. P. 111.

Offerings presented in sincere faith by a lover of mankind unto the blessed, the adorable, the supreme and the enlightened Buddha while He yet lived, and those offered unto

His relics which were dispersed at this death,—are both equal in merit. Bearing this in mind, let the wise man, adorning himself with the ornaments of faith and virtue, make offerings unto the relics of the Sage as unto the Lord himself. P. 117.

So do good men, pure in heart, themselves perform, and also cause others to perform, pure actions, which are the means of securing the highest of all blessings as well as obtaining a multitude of followers of divers kind. P. 123.

Thus he who is ever intent on good works and does them covers a multitude of venial sins, and enters into heaven as freely as he does into his own house. Therefore should the man of wisdom be constantly diligent in good works. P. 127.

Thus a wise man, who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak, avaricious man, having acquired a great advantage, does not benefit either. P. 132.

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of worldly prosperity, without existing it to the prejudice of mankind, perform great and virtuous acts of piety. P. 137.

Thus wise men, by means of imperishable riches, performing manifold acts of piety, realize imperishable rewards; on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions commit many transgressions. P. 143.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity on no account should a righteous man be covetous of attaining that state. P. 149.

PSYCHOLOGICAL SCIENCE IN THE ABHIDHAMMA.

The time is come for devout Buddhists to think how best to spread the Dhamma of the Tathāgata in European lands. For nearly 1300 years the Hebrew code of morals, which originated in the backwaters of west Asia had been the fountain of life of European races. They drank deep of the waters given to them by the locust eating, naked prophets of Palestine. The Hebrews of Mesopotamia, Egypt, Sinai, Canaan and their tribal god had become the lights of the people of Europe. The result was Hebrew ethics prevailed in Europe, and the people became psychologized Hebrews of the type of Abraham, Jacob, Moses, Judah, Elisha, Samuel, David, Solomon, Elijah, Samson, etc. The ethics of Hebrew sociology were accepted by the people who followed the prophets that lived in Judea about 2,500 years ago. Isaiah, Jeramiah, Ezekiel, Daniel, Jonah, who could not influence the Hebrews of their own time were accepted as the guiding lights of the European races. It is no wonder that Europe psychologically became a greater Judea, and the outside people were recognized to be their opponents as did the Hebrews look upon the Hittities, Perizzites, Jebusites, Hivites, Canaanites, Ammonites and Amorites. The Old Testament made the people of Europe to feel that they were the chosen people of the Deity of Horeb. They did not wish to analyse the origins of the Hebrew religion. For nearly ten centuries the British Christians have accepted the Hebrew myths which had their origin in Chaldea, Assyria etc.

Now that the British people have been associating with the Sinhalese Buddhists what good are we going to do for them. They have not given the Buddhists anything scientific or moral. Instead they have given the Buddhists opium, arrack, spirituous liquors, cocaine, and taught them to kill useful, innocent animals, to become extravagant, to ape the Englishmen to follow the unaryan ethics of materialism, and to become followers of the Horeb deity, whose nature is described in Exodus 33, 23.

The Lord Buddha preached the Aryan Doctrine of the Four Satipatthāna, the four sammappadahānas, the four iddhipāda, the five bala, the five indriya, the seven bojjhanga, the eight magganga, the 12 nidana, 18 dhatu, 6 āyatana, the 4 jhāna, 32 ditthi, the 4 brahmavihāra, the 6 anussati, 10 kasina, as well as the teaching relating to Nāna, vimokkha, gati, kamma, vipallasa, yugandha, suñña, iddhi, mahapañña, abhisamaya, viveka, cariyā, pātihariya, vipassanā, the 24 paccaṃ, etc. To understand the abstruse psychology it is necessary to know the Pali language, the sweetest language on earth, and then read the Pali texts of the Vinaya pitaka, sutta pitaka, and abhidhamma pitaka with their commentaries—Sumangala vilāsini, papancha sudani, sārathhapakāsini, manorathapurani, the paramajjotikā, the sammohavinodani, atthasālini, and the visuddhimagga. The last book is the first that should be read before taking up the commentaries.

The Buddha taught the Doctrine of Eternal Law of the Cosmic Process not only relating to this earth, but to the countless millions of existing solar systems in the vast expanse of infinite space. Other religious teachers were mere tribal prophets, were illiterate, eating locusts, grasshoppers, and some wearing coats of skin. Not one of them was actuated with the feeling of universal love. Some of them advocated butchery, drank wine, cursed people, killed pigs, ate madhuparka, kept many wives, and threatened with condign punishment if they did not believe in their woeful sayings. The Brahmans did not create a hell of fire and brimstone, but they created a hell on earth, by segregating millions as unfit for association inasmuch as they who came out of the mouth of their Brahma was superior to the people who came out from his feet, which were unholy and therefore to be despised. The mouth of Brahma was holy, not his feet and his thighs. The god as represented in the book of Revelation has never been represented in canvas or stone. In stone it is impossible to represent him without the aid of some spirit. He has eyes, a mouth, no nose, no ears, and a flaming sword going out of his mouth, and his hair white

as wool ; has only one hand, and two feet of brass. No painter nor a sculptor has yet attempted to materialize the figure. In Exodus the deity did not want to show his face, but showed——.

Let our good Brothers who follow the Blessed One take compassion on the erring brothers of Europe who have hitherto followed the Jewish religion. They know nothing better. The religion that we follow is full of love, compassion, pity, mercy, unselfishness, and our duty is to spread this wonderful doctrine among the people who blindly follow the priests who are no better than themselves. They drink liquor, they kill, they marry and create misery, tell astounding lies opposed to scientific facts, and live like wealthy householders enjoying luxuries. They have retarded the progress of the world by their muddle-headed arrogance, and live cheating the ignorant by means of the bell, book and candle. The power to forgive sins is a monopoly of the brahman and the priest. The world had lived too long in utter darkness controlled by the selfish, insolent, arrogant hierarchy of priests.

What is needed today is to preach the Dhamma to the people in European lands. There is a sufficient block of translated literature from the Pali books in the English language. Sir Edwin Arnold, Dr. Rhys Davids, Mrs. Rhys Davids, C. H. Warren, Rouse, Chalmers, Cowell, Beale, Edkins, Strong, Moore, and Bigandet, have done great service in bringing the texts before the English speaking world in translations. The Jatakas, the Mahavagga and Cullavagga, the Dighanikāya, the Udāna, the Itivuttaka, 3 parts of the Anguttara, 50 suttas of the Majjhimanikāya, the Dhammapada, the Therīgāthā, the Thera-gāthā, the Abhidhammasaṅgha, the Atthasalini, the Dhammasaṅgani, the Kathā vatthu, the Milindapañha, have been translated from Pali into English. There is now a larger Pali "Bible" in English than the Hebrew Bible of the Jews. The Aryan Doctrine of the Aryan Saviour can now be conveniently preached to the English speaking people in England, the U. S. of America, Australia, etc. The Bhikkhus with one

exception have not done anything to spread the Dhamma in foreign lands. They have not done their duty for the welfare of the larger world outside their own native village. They have lived on the food given to them by illiterate lay devotees, and gave no thought of love to the millions living in other lands. The lay devotees are illiterate and do not know of countries outside their own native land. The Bhikkhus have slept, and the lay folk remained indifferent. The English speaking laymen have shown their selfish nature in not adopting methods to give the Dhamma to non-Buddhists. They would have been impelled to do so had they known the Dhamma in the original Pali, being ignorant, they do not know the methods adopted by the saintly Bhikkhus of old.

Let us take the example of the Bhikkhu Punna, who having received mystic instructions from the Blessed One wished to go to some place to experience the life of the Saint, and the Blessed One asked Punna to what place he would like to go to practise the meditations, to which Punna answered "Lord I wish to go to Sunaparanta". The Buddha said "Punna, the people of Sunāparanta are cruel, savage, and harsh", but Lord if they do not abuse me I do not mind ; if they abuse you, what then? Lord if they do not use their fists to beat me, I do not mind their abuse. But if they use their fists, then what? Lord if they do not throw brickbats etc. I do not mind. If they do, what then? If they do not use sticks and clubs I do not mind. If they do use sticks etc. what then? Lord if they do not use sharp cutting weapons I do not mind. If they do, what then? Lord if they do not kill me, I do not mind. If they would attempt to kill you what then? Lord this body is destined to death, and I would thank the people of Sunaparanta that they in killing me did what death would have done to me". And the Blessed One praised Punna for his lofty bearing, and Punna went forth alone to Sunaparanta, where he began practising the holy life, and the harsh people of Sunāparanta to the number of five hundred became his disciples.

We want such Bhikkhus to go abroad to live the holy life,

and we want good laymen who will help good Bhikkhus to go abroad to lead the holy life.

THE EVOLUTIONARY CHANGES OF THE OLD TESTAMENT JEHOVAH.

The first stage of the old Testament Deity is that of a spirit moving on the face of the waters.

The deity talks with a community of celestial beings before he decides to create man, and he creates simultaneously both male and female and he blesses them and gives his benediction to multiply.

The deity formed man out of the dust of the ground and breathed into his nostrils. Gen. 2 chap, 7.

The deity takes a rib out of Adam and made a woman therefrom.

The deity keeps company with the first pair who were naked.

The deity begins his quarrel with the devil. Gen. 3,

The creation experiment is a failure, and sorrow begins. God makes coats of skin.

The deity drives out the first pair from the garden.

The deity fears lest man becomes a rival and live for ever. Gen. 3, 2.

The deity talks with Cain and he is driven out of his presence.

Cain goes to a distant land and marries a woman and builds a city.

The third version of the creation story is in Genesis, chap. V, where no mention of Cain and Abel is made, but the story begins with Seth.

God regrets in having created the world and repents Gen. 6, 7.

The deity enters into partnership with Noah, and directs him to build a boat with one window, one door, and through

this door the perodactyls, megathariums, dinosaurs, elephants, lions, camels were taken on board. To manage this huge menagerie there are only four people. The size of the ark in length is 300 cubits ; breadth 50 cubits, height 30 cubits. For 150 days the waters did not abate.

The world flood took place in the 601st year. For ten months food had to be provided for the dinosaurs, perodactyls, megatheriums, hippotami, rhinoceros, elephants, tigers, lions, camels, camelopards, giraffes ; etc. Where did Noah get the food from?

The deity promised never again to destroy the earth Gen. 8, 22.

God ordered man to change the vegetarian diet into a meat diet.

God creates the rainbow as a covenant ; when he sees the bow he remembers his covenant.

God fears lest man unites and build the tower and creep into heaven. Genesis, 11, 7.

The deity leaves the human family and fixes his attention on the Chaldean, Abraham. Genesis, 11.

God talks with Abram and orders him to get out. He promises to curse and bless according to the will of Abram. Genesis, 12, 3.

God wants a heifer. Genesis, 15, 9.

God promises Abram eternal possession.

God appears to Abram.

God thinks of hiding the thing from Abram. Gen. 18, 17.

God changes Lot's wife into a pillar of salt. Gen. 19, 26.

God closed up all the wombs of the women of the house of Abimelech. Gen. 20, 18.

God orders Abram to sacrifice his son. Gen. 22, 2.

God opened the womb of Rachel. Genesis, 30, 22.

God wrestles with Jacob. Genesis, 32.

Jacob builds a stone altar to Jehovah at Bethel.

God slew Onan.

God hears the groaning of Israel after a period of 158 years.
Exodus 2, 24.

God appears to Moses at Horeb. Ex. 3, 12.

God exhorts to plunder. Ex. 3, 22.

God's anger kindled. Ex. 4, 14.

God attempts to kill. Ex. 4, 24.

God takes a new name. Ex. 6, 3.

God hardens Pharaoh's heart. Ex. 8.

God kills the first-born. Ex. 13, 15.

God came down upon Mt. Sinai. Ex. 19, 20.

God orders to make an ark for his residence. Ex. 25, 22.

God repenteth. Ex. 32, 14.

God showeth his back parts. Ex. 32, 23.

God wants bullock's blood. Lev. 1, 5.

God's fire devoured them. Lev. 10, 2.

God threatens. Lev. 26, 22.

God sent a plague. Num. 11, 33.

God is a consuming fire. Num. 16, 20.

God sends fiery serpents. Num. 21, 6.

God is ferocious. Num. 25, 4.

God orders to kill all. Num. 33, 52.

God is ferocious. Deut. 2, 34.

God fails to drive out iron chariots. Judges 1, 19.

Wine cheereth God. Judges 9, 13.

God shuts Hannah's womb. I. Sam., 1, 1.

God does not wish to give a king to the people. I. Sam. 8.

Lord repenteth. I. Sam., 15, 11.

God is obscene. II. Sam., 12, 11.

God dwells in darkness. I. Kings, 8, 12.

God's delight at the destruction of Baal, II. Kings, 10, 30.

God's dwellings. I. Chron., 13, 10.

Lord sent pestilence. I. Chron. 21, 14.

The Lord repents. I. Chron. 21, 15.

Lord creates light and darkness. Isaiah 45, 7.

God is weary with repenting. Jeramiah, 15, 6.

God orders Isaiah to go naked. Isaiah, ch. 20, 3.

God orders Jeramiah to make a new covenant. Jeramiah 31, 30 and 31.

God orders Ezekial to bake cakes made out of dung. Ezekial, 4, 12.

The tribal god disappears after the Babylonian Captivity.

THE PARABLE OF THE FIG TREE.

In India long long ago there was a man who had a garden and he had planted many kinds of fruit trees, and among them was a fig tree. He made his living by selling the fruits, and one day it so happened that he had to leave the garden to go to a distant village, and in his absence there came a man into the garden, and saw the fig tree, and being hungry he asked the fig tree for fruits, and the fig tree said I can give fruits only at the proper season, and now being not the season I am sorry I am unable to give you fruit ; and the hungry man got angry with the tree and said "I will have you cut down now, if you will not give me fruit", and the tree remonstrated at his foolish demand ; but the angry man was inexorable and when he was going to cut down the tree it said "Please Sir, do not cut me down, I have given fruits year after year in the season, and I shall be giving fruit in the future also year after year, but out of season it is not right to expect fruit ; and the tree begged in vain, but the angry man, showing no mercy, and looking not into the future had the fig tree cut dow and went away. And the tree fairy in sorrow had to search out another abode because of the cruelty of that man.

THE CHRISTIAN DEVIL AND THE BUDDHIST MARA.

The first mention of the Devil is in the third chapter of Genesis. Therein he is represented in the form of a serpent. In the Old Testament books nowhere do we find that the devil

had come to tempt man. In the book of Job the devil is found in the company of God, engaged in friendly conversation, and getting permission from God to tempt Job. Twice the devil is given permission to torture Job for no reason what soever. In the Genesis myth, Satan is represented in the form of a walking serpent appearing before Eve in the garden of Eden suggesting the woman to eat the fruit of the tree of good and evil. There was nothing bad in the suggestion. The object of the Eden god was to keep man in nakedness and ignorance preventing him from getting knowledge to find out what is good and what is evil. For this knowledge man has to thank the Devil according to the Genesis story. The Jews did not know of the Eden Devil throughout their career from the time of their coming out of Egypt until their going into captivity in the time of Nebuchadnezzar. Evidently the Serpent story was one of the old myths the returning Jews brought from Babylon and incorporated in their book. The walking god of Eden wished that man should abstain from eating the tree of good and evil ; but allowed him to eat of all other trees, which means that he was to live an ignorant life in a state of savagery with not even a coat of skin. We have only the story of the Eden god, not of the devil. What the devil had suggested in itself was without evil, and there is no reason to attack him and misrepresent him. The Eden god did not wish that man should eat the fruit of the tree of life, and thereby live for ever. Hence the envy shown by him in having the man driven out of the Eden garden. The account does not say that with man woman was also expelled. The Persian and the Babylonian religions tell of the conflict between Light and Darkness, Light representing Ahuramazda and Darkness Ahriman. The Babylonian version gives Tiamat as the force of Evil, and Marduk as the force of Light. Tiamat is represented in the form of a dragon. The echoes of the Dragon story we hear again in the book of Revelation where we read of the war in heaven between the Angels and the Dragon. The Devil story we find also in the gospel according to Matthew.

There the Devil is shown as more powerful than Jesus. Jesus is made to do the bidding of the Devil, wherein the former is taken to the top of the mountain, wherefrom he was made to see all the kingdoms of the earth. What was this mountain and where it was situated we do not know. It can't be the Himalayas, it can't be the Alps. Ararat is the name of a mountain that the writers of the Genesis book knew. The Devil story is absent in Mark, and John does not say a word about the Devil business. Where did Matthew get this story from? The Devil story was a concoction of the priests to swindle the ignorant people who were living in a state of paganism. The Devil as shown by Matthew does not tempt men, although he is represented as the lord of hell who reigns there receiving the millions of people cursed by god. In fact god seems to be more of a helper to the Devil than a foe. Instead of saving men from hell and the Devil, the God seems to a strong ally of the Devil in increasing the number of his subjects.

The Māra represented in the Buddhist books is not a Devil in the Christian sense, but the chief god of the highest heaven in the Kamāvachara realm called "Paranirmita Vasavarti". The Buddha was preaching to His Bhikkhus to get out of the clutches of Māra and lead the Noble Life, while Māra was enticing them to enjoy the delights of Heaven and to be in the world as a wealthy householder, with cattle, horses, houses, children, wives, etc. He does not want that men should go to hell and suffer, what he wants is to make men enjoy the sensuous pleasures of this world. To the Buddha the sensuous life was a kind of hell, and He therefore called Māra the friend of Death as he was opposed to see men attaining to the eternal state of perfected bliss. The Eden god did not wish man to have any kind of knowledge beyond that of a gardener living the savage life of nakedness. He could give man only a coat of skin. The Devil in Buddhism is a kind of creator god who takes delight in the pleasures of the senses.

The Christian Devil was a creation of the selfish priesthood

to frighten people in order to make them pay to live a good life. The Christian conception of hell and devil is that of the brigand who to get a ransom hides the man in some dark place, and threatens to kill him and when the ransom is paid he is let free. The eternal hell is a creation of the theological brigand who deceives ignorant people in order to tax them whereby the pleasures of the world he could easily get, without working for them.

From the Buddhist standpoint the enjoyments of the senses mean degeneration when they are extravagant, but not when the pleasures are enjoyed under vigilance so that man will not lose his balance and fall into immorality. The Middle Doctrine teaches to avoid extremes of sense enjoyment and asceticism. Extravagance in both ways is dangerous thereby preventing the full development of man in both body and mind.

The Satan idea in Christianity is a borrowing from the Babylonian or from the Persian myths. We must not fail to remember that the Jews had no idea of hell, their method of punishment was the suffering caused to their children and their grand children to the third and fourth generation. If the parents were bad their children shall have to suffer. This was the idea of the ten commandments as given in Exodus chap 20, but Jehovah modified this view and gave a new commandment later on abrogating the old law that the son should suffer for the sins of the father. This new law perhaps was introduced after the return of the Jews from their Babylonian exile. Within five centuries the Horeb deity underwent many changes in his morals. He was at first a ferocious fiendish monster.

It is said that when the Buddha began to preach to the gods of the different heavens the doctrine of eternal peace and happiness they listened thereto. But the gods of longevity became agitated, confused when they were told that they too some day would die. That word they had never heard before. Die! They thought that they were beyond death. The heavens of most Buddhist religions belong to a very low plane. A thousand years of man is one day with god says the Hebrew.

not so in Buddhism and in Brahmanism. A day of Brahma is about 4,32,000 years according to Brahmanical cosmogony and in Buddhism the ages vary according to the grade of the heavens. Buddhists strictly should not aspire to take birth in heaven, since that would mean delay in the attainment of the supreme bliss of Nirvana. Meritorious deeds should be done expecting no heavenly reward, and charity should be practised because it is good to be generous. To give and expect reward is like giving to a beggar and expecting a return from him. Charity is to be practised to purify the mind from the low idea of uncharity. To be a miser is mean, and charity is a kind of purification of the uncharitably inclined mind. The Christian heaven is rejected by the Buddhist because of its association with evil. Killing, stealing, committing adultery, falsehood and drinking intoxicating liquor are prohibited in Buddhism as they lead to states of suffering after death. But Christianity promises a heaven to the evil doer. The heaven of the Christian is therefore the hell of the Buddhist.

DEVELOPMENT OF DOGMATIC RELIGION.

Before the introduction of Semitic abominations into Europe, the people of Greece and Rome were given to philosophic thinking. Pythagoras, Heraclitus, Democritus, Plato, Aristotle, Cicero, Seneca, Epictetus, Marcus Aurelius, Lucretius, Epicurus, Empedocles, Xenophon, Thales, illuminated the then known civilized portions of Europe. With the introduction of the Semitic religion philosophy had to be abandoned, and the lucubrations of Semitic dunderheads were forcibly propagated by theologians who usurped political power. Roman and Greek civilization gave way to insanitary barbarism which had its origin in the wilderness of Sinai. Moses, Aaron, Joshua, Caleb, Samson, Saul, David, Samuel, Elisha, Jonah, Micah, Zechariah, Zephaniah, Malachi, Isaiah, Jeremiah, Ezekiel, became the beacon lights of wisdom during

the period of ecclesiastical domination, and all science became taboo. Illiterate carpenters, publicans, fishermen, tentmakers, locust eaters, born in the back waters of west Asia formulated a religion, devoid of science and philosophy, suited to the mentality of the social out castes and helots of the Roman empire. Classical civilization vanished and a hybrid Semitic monotheism came instead. Jupiter, and Zeus were dismissed and the Horeb deity of the burning bush was enthroned in the capital of the Roman empire. Europe lived in darkness for nearly thirteen centuries under despotic priestly rule. No scientific progress was possible, no free independent thought was tolerated. Man lived like an animal, yoked to the dogmas of theological materialism. It was an evil day for the millions that lived in subjugation to the despotic rule of the tyrannical popes. No great philosopher appeared during the Dark period. The first martyr to the cause of scientific truth was Giordano Bruno. He was burnt for having proclaimed a physical truth by the papal church, in the year 1600. Galileo came after him, and he was tortured and persecuted and imprisoned for having declared a scientific fact. From the year of the conversion of the vicious Constantine to the idolatrous church of Roman christianity all hope of religious freedom vanished from the European consciousness. That was a long period of papal tyranny. After the so-called Reformation the power of the pope was broken, but religious persecution never ceased until the year of the French Revolution. Roman catholic sovereigns killed Protestants, and Protestant sovereigns killed Catholics. Religious tolerance was quite unknown. The Church was all powerful, and there was no conflicting element of any other religion to combat and compete with the woman in scarlet of Rome, and schisms were therefore never tolerated. In India, because of the existence of so many indigenous religions, toleration was the rule. In Europe an alien religion born in the backwaters of west Asia became the faith of the ruling people, and the European tribes who lived in barbaric paganism were easily converted to the Semitic creed

of the artisans of Galilee. Bruno, Tycho Brahe, Galileo, Copernicus, Harvey were the lights born in the sixteenth century.

The number of martyrs for the cause of Truth murdered by the Roman church exceeded the number of martyrs that died for the sake of Jesus Christ. At first Christianity was a Jewish sect, and only the Jews were admitted to the cult by the early apostles. There were a large number of half caste Jews at the time of the Roman administration of Palestine. Jewish women married Egyptian, Greek and Roman males of the lower classes. Paul who had never seen Jesus Christ became a convert to the Jesus cult and introduced new doctrines which were not known to Jesus. He was an intruder as we see from his quarrels with Peter and James, which fact is revealed in the epistle to the Galatians, and he taught doctrines not known to the personal disciples. His letter to the Corinthians embodied in chapter XIII of the first epistle is the expression of a christianity that is foreign to the teaching of Jesus. Pauline Christianity is built on a vision seen by an epileptic, who believed that Jesus would come down from heaven to rule.

During the period soon after the death of Jesus, the disciples began preaching that Jesus had risen from the dead, and that he was seen by some of them. The Nazarene cult slowly began to spread. It was known as a sect of the Jewish cult. Paul was a Pharisee, who knew Greek and Hebrew, and he says that he was a Roman citizen, and by trade a tent maker a native of Tarsus. He was known as a seditionist", a pestilent fellow, a ring leader of the sect of the Nazarenes. "Acts 24.5. To the Roman authorities the Jesus cult was only a superstition. Acts 25,19. The Nazarene sect was stinking in the nostrils of every one as we see it from the statement made by the Jews living in Rome (Acts 28,22)" for as concerning this sect, we know that everywhere it is spoken against. "The so-called epistle to the Romans was written to the Jews who were living at the time in Rome. In fact the so-called epistles

were letters written to half caste Jews who were living in the cities whose names were used as if they had been addressed to the native citizens of these towns. Curiously we do not find the name of any town mentioned in the Revelation of John. There he mentions only the seven churches of Asia. Evidently when he began writing down the account of his abnormal nightmare there had been a following of the Jesus cult in the seven cities who were giving to all kinds of immoralities. The Nazarene God was a kind of helper to commit abominations, since we find that "God also gave them up to uncleanness through the lusts of their own hearts to dishonour their bodies between themselves". Romans 1.24.26.

The Nazarene cult was to the Greeks "foolishness"; to the Jews a "stumbling block", and to the Romans a "superstition." Christianity is the instrument whereby God hath chosen to confound the wise. Cor. 1. 27. And the early followers of the cult acknowledged themselves to be "the filth of the world, and are the offscouring of all things" 1. Cor. 4.12. Among the early followers fornication was common: "for it is reported that there is fornication among you". It is impossible to believe that the epistle to the Corinthians was written by Paul inasmuch as he speaks "divisions among you and heresies" 1. Cor. 11.18.

Dogmatic christianity is founded on the doctrine of resurrection of the Nazarene Jew, not on science, nor on ethics but on the belief that a certain personality born in some part of Asia was crucified and buried and that he rose from the dead. It was all very well for the helots and low born Jews and Greeks of Asia to believe that they will get their reward after death in some heaven ; but cultured people in an advanced state of moral culture and philosophical insight aspiring to reach sublime ideals of personal progress could not be expected to receive this superstition which stunts the individual responsibility of man, making him a tool of crafty theologians, who live by fraud and cunning.

Is there today any man who is endowed with reason who

would accept the statement that "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." What has Dr. Einstein to say to this dogma?

What is known as Christianity today is not the Christianity of Jesus Christ, but of a man who had never seen Christ, who repudiated to accept the authority of the "Rock", who rebuked Peter, and who forced himself on the half caste Jews and made them to accept his personal authority on the strength of a vision that he is alleged to have seen on his way to Damascus. The epistle to the Galatians amply proves the nature of the man who usurped the place of Peter.

THE ANNIVERSARY CELEBRATION ON MRS. FOSTER'S BIRTHDAY.

On the 21st ultimo the Maha Bodhi Society celebrated the anniversary of Mrs. T. R. Foster's birth. The Bhikkhus were fed in the forenoon at the Sri Dharmarājika Vihara, and in the evening the Anagarika Dharmapala delivered a lecture enumerating the benefactions of Mrs. Foster in the cause of Buddhism since the day that he met her on board the s.s. "Oceanic" in the harbour of Honolulu in the mid-Pacific on the 17th October 1893. It was a meeting quite unexpected but full of meritorious results. Mrs. Foster was guided by her good karma to help the work of the Maha Bodhi Society. Who would have thought that an accidental meeting on board a steamer in the midst of the Pacific Ocean was to be the forerunner of her wonderful benefactions which was to bring about a revival of the great Religion of the Tathāgata Buddha which had been forgotten by the people of India for nearly a thousand years.

The Anagarika Dharmapala founded the Maha Bodhi Society in May 1891, and thanks to the affectionate hospitality of the late Babu Neel Comul Mookerjee he was able to begin

operations in Calcutta in July 1891 for the resuscitation of Buddhism in the land of its birth. The impulse came at the holy site where the great Bodhi Tree stands at Buddhagaya. He came to the holy spot on the 22nd January 1891, and having witnessed the desecration and the neglect of the Holy Temple, he resolved to rescue it from the hands that desecrated it. The holiest and most venerable of all sacred sites on earth, Buddhagaya is to the Buddhists what Mecca is to the Muhammadans, and yet the holy spot is neglected by the Buddhists. In May 1892 the Anagarika started the Maha Bodhi Journal, and the little journal was the means of bringing the movement to the notice of the Buddhists of other lands. A copy of the first number of the journal happened to reach the hand of the late Dr. John Henry Barrows, Chairman of the Advisory Council of the Congress of Religions in connection of the Chicago World's Fair which was held in the month of September 1893. The Chairman Dr. Barrows wrote to Anagarika Dharmapala nominating him as a member of the Advisory Council. They began corresponding with the result that the Advisory Committee invited him to take part in the Parliament of Religions as the Representative of the Southern Church of Buddhism. He went as the guest of the Congress Committee, and attended the sessions of the Parliament which were opened on the 17th September 1893. The presentation of the thesis on Buddhism by the Anagarika was cordially received by the audience, and at the end of the sessions he left Chicago for Ceylon via Japan, and the steamer that left San Francisco reached the harbour of Honolulu on the 17th October. The newspapers announced that the Buddhist Representative had left San Francisco by the s.s. "Oceanic", and the cablegram of the Associated Press was published in the Honolulu papers. A party of ladies and gentlemen came on board and met the Anagarika Dharmapala, one of whom was the gracious lady who was to become the future patron of the Maha Bodhi Society.

The Buddha ordained that the Bhikkhus should wander from country to country preaching the Dhamma for the welfare

and happiness of the many. This command given by the Blessed One had been well nigh forgotten for nearly a 1000 years, and for the first time in the history of southern Buddhism the Anagarika Dharmapala went forth as a missionary to the New World. The greatest gift that a Buddhist can give to the world is the Dhamma, a world conquering gift incomparable and supreme. The giver should not be selfish, and with love and compassion the Dhamma has to be preached. The mission to the West inaugurated by the Maha Bodhi Society had been full of meritorious results. The Maha Bodhi Society is now an organized body with a splendid future and built on foundations firm and lasting, thanks to the wonderful benefactions of Mrs. T. R. Foster. She began with small donations and at the end of ten years she was to begin her larger gifts, and since 1906 yearly she had been contributing Rs. 3,000. The contributions thus received were expended in permanent expansion of the work of the Society in Bengal and Ceylon. Headquarters were established in Calcutta with the purchase of the house bearing No. 46, Baniapooker Lane, and the establishment of a village school at Sarnath, Benares, and the establishment of a school at Rajagiriya near Colombo. Later on more schools were started in the island, and a vernacular weekly paper called the "Sinhala Bauddhaya" was established in 1906, which became a powerful organ of the Buddhist community. A printing press was established fully equipped. In 1913 to thank Mrs. Foster the Anagarika visited Honolulu, and when he left the shores of Honolulu she presented the Anagarika Dharmapala with a splendid donation of £4000/- to establish a free hospital at Colombo. The Anagarika gave the land and building to establish the Free Hospital which is called "The Foster Robinson Free Hospital" and since 1914 daily about one hundred patients are treated free. The Hospital is managed by the firm of Messrs H. Don Carolis & Sons. Buddhists, Christians, Hindus, and Muhammadans all receive free treatment.

The next great work accomplished by the Maha Bodhi Society is the erecting of the first chaitya Vihara in Calcutta to

enshrine the holy Relic of the Lord Buddha, presented to the M. B. Society by the Government of India. The construction of the beautiful Vihara was made possible by the benefactions of Mrs. Foster. No Buddhist cared to contribute for the erection of the first Vihara in a land where today the Blessed One is forgotten. The Buddhists of Siam, Ceylon, Japan, Burma and China have forgotten the sacred land whence the Holy Doctrine spread, and they are utterly indifferent to the diffusion of the Doctrine in foreign lands. They have become givers to Buddhist institutions in their own land, and for foreign work they do not care. In the "Itivuttaka", or the Sayings of the Lord, the Blessed One declared that there are three kind of givers. *viz.* "avutthita samo", *padesa vassi*", *sabbatthābhivassi*". The first one declines to give to any one; the second one gives to certain persons; the third gives to all. The Buddhists of today belong to the second category. The great Indian Buddhists gave to all carrying the sweet waters of the life giving fountain of the Tathagata's Doctrine to all parts of the known world. The Buddhists of Ceylon have to thank the imperial Apostle Mahinda, the son of the great emperor Asoka, who carried the Doctrine to the island 2229 years ago. The modern Buddhists in the island have forgotten the ancient sacred traditions and the history of their ancestors. Today Ceylon is the happy hunting ground of the Belgian, French, Italian Catholic missionaries and of the British Baptist, Wesleyan, C.M.S., Church of England Protestant missionaries who live comfortably, sensually and preach an antiquated unscientific Jewish rigmarole to the Buddhists, and thousands of children of Buddhist parents have been made converts to the Catholic and denominational Protestantism. There are Wesleyan Christians, Baptist Christians, etc in Ceylon, Buddhist renegades who had abandoned their ancestral religion to please the Christian padres. The majority of the Buddhists in the island belong to the category of *padesavassi*, who think that their giving should not extend outside the territory. The *Sabbatthābhivassi* is extinct in Buddhist lands.

Mrs. Foster by her gracious gifts has laid the foundation for the revival of Buddhism in foreign lands. Her gifts to the Vihara which amount to Rs. 64,000 was again supplemented by the endowment of Fifty thousand Dollar U. S. A. Victory Bonds, from whose interest the future propaganda will be carried on by the M.B.S.

Annually the anniversary of the birthday of Mrs. T. R. Foster shall be celebrated in Calcutta, Buddhagya, Benarès, Colombo, Madras, and we trust by the British Buddhists in London.

We wish the Buddhists would reach the higher category of Sabbatthābhivassi, and give for the work that is being done for the revival of Buddhism in the land of its birth. We wish to found a Training College for the education of youths and have them trained as missionaries of the Holy Doctrine of the Lord Buddha to carry the word to every part of this once great land. Mrs. Foster is the "Queen of the Empire of Righteousness". May she live long bringing happiness to the world.

NOTES AND NEWS.

INTERNATIONAL BUDDHIST UNION.

On the evening of Wednesday, August 17th, Captain J. E. Ellam, General Secretary of the Buddhist Society of Great Britain and Ireland, and Secretary of the International Buddhist Union, addressed a large and representative gathering of Burmese Buddhists at the Burma Society's Club in London. He explained the origin of the Buddhist Society of Great Britain and Ireland, of which he was one of the Founders. Its work and its objects—the promotion of the study of the Pali language and of Buddhism, and the propagation of Buddhism as a religion in England. He pointed out that the influence of the Society would be to promote the interests of the Burmese people in England by representing their ideals and aspirations to the British public. The establishment of Buddhism in England as a religion would create a closer bond of sympathy and understanding between the East and the West generally. The lecturer went on to refer to the active revival of Buddhism in the East, and its extension to the West. He spoke of the organisation of the International Buddhist Union, and said that, but for the inspiration and the help of the Ven. the Anagarika

Dharmapala, the energetic General Secretary of the Maha-Bodhi Society in Calcutta, the work would not have advanced so far as it has done. Captain Ellam also referred to the Eastern Buddhist Society of Japan, of which Dr. T. Suzuki is one of the principal founders, and said that the new Society was carrying out a great and useful work in representing the Japanese and Chinese schools of Buddhist thought and scholarship. He went on to describe the formation of Buddhist Societies in America, Germany, France, Switzerland and Denmark, and concluded by a strong appeal to his audience to do all they could in their individual capacity to help in the work of establishing Buddhism as a World Religion.

A Committee was formed, and an Honorary Secretary appointed who will be, ex-officio a Member of the Council of the Buddhist Society, so that the Burmese will be directly represented in the affairs of the Society in England.

Other meetings of the same kind are being organised by the Japanese, Singhalese and Siamese in England, with the same objects in view.

THE INTERNATIONAL BUDDHIST UNION.

41, Great Russell Street,
London, W. C. 1.

In connection with the Buddhist Society of Great Britain and Ireland, committees are being formed of Burmese, Chinese, Indians, Japanese, Siamese and Singhalese, now in England. Each such committee will be appointed by the members of their own nationality, and will elect an honorary corresponding secretary who will be ex-officio a Member of the Council of the Buddhist Society. In this way each Buddhist nationality, and every phase of Buddhist thought will be directly represented in the work of the Society.

A Buddhist Book Depot has been established at 41, Great Russell Street, London, W. C. 1, where students and enquirers can obtain the best available literature on the subject.

Steps are being taken to revive the University Branches of the Buddhist Society at Oxford, Cambridge, Edinburgh, Liverpool and Manchester.

Plans are being made to re-establish the Headquarters of the Buddhist Society in England, the old ones having been given up owing to the expiry of the lease. The object of the Headquarters will be to provide reading and writing rooms, a library, lecture hall, class rooms, and information bureau, and other amenities, as well as the offices of the Buddhist Society and the International Buddhist Union.

The International Buddhist Union, the object of which is to unite all

the "forward" Buddhist Societies throughout the world to one centre, is receiving every support and encouragement. The eventual object is the organisation of an International Buddhist Congress.

The Societies at present affiliated with the Union are :

Buddhist Society of Great Britain and Ireland.

Buddhist Church of San Francisco, U. S. A.

Buddhistick Samfund, Denmark.

Bund fur Buddhistisches Leben, Munich, Germany.

Maha Bodhi Society, Calcutta.

The following Societies have been communicated with, but there has not yet been time to receive replies :

Buddhist Lecture Society, Pekin.

Buddhist Laymen's Society, Shanghai.

Buddhist Research Society of China, Shanghai.

Eastern Buddhist Society, Tokio, Japan.

Young Men's Buddhist Association, Burma.

" " " " Ceylon.

" " " " Federated Malay States.

The following representative Buddhists have kindly consented to act as honorary correspondents to the I. B. U. :

Burma, Secretary of the Shwebo Buddhist Association.

Ceylon, The Editor of the Buddhist.

Denmark, Dr. C. F. Melbye.

France, M. J. Morin.

Germany, Oskar Schloss.

Italy, E. H. Brewster.

India, The Ven. the Anagarika Dharmapala.

Switzerland, C. T. Strauss.

U. S. A. (San Francisco) Rev. Shogaku Shaku.

" (Oregon) E. L. Grieve.

The design of a badge or device for the International Buddhist Union has been adopted. It represents the Eight-rayed Golden Sun of the Dharma rising behind and above the Black Mountain of Avijja and throwing its light upon the Samsara, the surging ocean of life. The badge has also been adopted by the Buddhist Society of Great Britain and Ireland. A more appropriate design could hardly be conceived, since the swastika is not peculiar to Buddhism and is used in other directions and for other purposes. The symbol can be obtained in the form of pendant, brooch or button. Particulars from the Secretary of the I. B. U.

J. E. ELLAM,

Secretary,

The International Buddhist Union.

THE GREAT BUDDHIST MONASTERY AT
SARNATH, BENARES.

10. In the United Provinces, special repairs were carried out at the Buddhist ruins at Sarnath and consisted of the construction of a part of the stone pavilion proposed to be raised over the Asoka pillar, the clearance of *débris* from and improvement of the interior of the principal block of Monastery No. 1, and the preservation of a number of smaller *stupas* and other structures. Further conservation measures are urgently needed at these remains and they have been embodied in a separate conservation note. Here it is only necessary to insert a brief outline of the recommendations submitted. The mediæval shrine with its long subterranean passage, which was completely exhumed during the last year's excavations and is described elsewhere in this report, merits a through preservation. The repairs required relate chiefly to the walls of the passage and the roof which should be completed with new material matching in all respects with the old. The original design of the superstructure of the chamber which occurs in the middle of the passage is not now ascertainable and it is, therefore, decided to leave it open to the skies. The Jagat Singh Stupa continues to suffer from the absence of any outlet for the drainage of rainwater. A very simple plan has been proposed to remedy this defect, which is, that the monolithic staircase on the west side of the circumambulatory passage should be shifted away and the entrance behind it, which is now blocked with brickwork, opened out. A suitable channel protected with dry brick pitching running up to the edge of the lake would then suffice to keep the monument free from water and to prolong its life. With regard to the main shrine it is suggested that a wooden *dalan* in the same style and material as those erected at Taxila should be put up for the preservation of the southern chapel which contains the Asoka railing. Lastly the recommendations for Monastery No. 1 include the filling up, with clean earth, of the foundation cells in the main block, the fortification of the

frontage of the same structure and the improvements of the ruins to the south-east of this Monastery.

(From the Annual Progress Report of the Superintendent, Archaeological Survey of Hindu and Buddhist Monuments. For the year ending 31st March 1920.)

FINANCIAL.

MRS. FOSTER MISSIONARY FUND.

Statement of Expenses for July and August, 1921.

EXPENSES.

| | | | Rs. | A. | P. |
|--|-----|-----|-----|----|----|
| <i>July :—</i> | | | | | |
| For Cloths, mosquito nets, etc. | ... | ... | 21 | 12 | 0 |
| Boarding fees for 2 Priests & for 2 boys at Shanti Niketon | ... | ... | 94 | 0 | 0 |
| Miscellaneous expenses | ... | ... | 4 | 5 | 0 |
| Total | ... | ... | 120 | 1 | 0 |
| <i>August :—</i> | | | | | |
| For Missionary work sent to Buddhist Society in England | ... | ... | 262 | 8 | 0 |
| Charity to an orphan boy | ... | ... | 10 | 0 | 0 |
| Boarding fees for 2 priests and 2 boys | ... | ... | 94 | 0 | 0 |
| Sent to Mr. Allen Bennett, London | ... | ... | 175 | 0 | 0 |
| Miscellaneous expenses | ... | ... | 31 | 0 | 0 |
| Total | ... | ... | 572 | 10 | 0 |

SRI DHARMARAJIKA CHAITYA VIHARA HALL.

We acknowledge receipt with thanks the following donation for benches of the Vihara Hall :—

| | | | Rs. | A. | P. |
|---|-----|-----|-----|----|----|
| Previously acknowledged | ... | ... | 725 | 0 | 0 |
| Rai Jatindra Nath Choudhury, Baranagore | ... | ... | 80 | 0 | 0 |
| Total | ... | ... | 805 | 0 | 0 |

SRI DHARMARAJIKA CHAITYA VIHARA.

Statement of Receipts and Expenses for July and August, 1921.

| RECEIPTS. | | | | EXPENSES. | | | |
|----------------|-----|-----|-----------|-----------|-----|-----|-----------|
| | | | Rs. A. P. | | | | Rs. A. P. |
| July | ... | ... | 22 12 6 | July | ... | ... | 288 6 3 |
| August | ... | ... | 56 7 9 | August | ... | ... | 229 14 3 |
| Total receipts | ... | ... | 79 4 3 | | | | |
| Less receipts | ... | ... | 439 0 3 | | | | |
| Total | ... | ... | 518 4 6 | Total | ... | ... | 518 4 6 |

OUR ADVERTISEMENT RATES.

| | | | | | | Rs. A. |
|-------------------------|-----|-----|-----|-----|-----|--------|
| 1 page single insertion | ... | ... | ... | ... | ... | 8 0 |
| ½ " " " " | ... | ... | ... | ... | ... | 5 0 |
| ⅓ " " " " | ... | ... | ... | ... | ... | 3 0 |
| 2nd page of the cover | ... | ... | ... | ... | ... | 9 0 |
| 3rd " " " " | ... | ... | ... | ... | ... | 9 0 |
| 4th " " " " | ... | ... | ... | ... | ... | 10 0 |

Size of each page, 6½" by 4⅓".

Apply to—MANAGER,

MAHA-BODHI AND UNITED BUDDHIST WORLD,

46, Beniapukur Lane, Calcutta.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

| | | | |
|-----------|----------|----------------------------|--------|
| Vol. XXIX | NOVEMBER | 2465. B. E. 1921. A. C. | No. 11 |
|-----------|----------|----------------------------|--------|

THE PSYCHOLOGY OF HUMOUR IN RELIGION.

The home of differentiating religions is India. Other lands had not the fortune to give birth to so many religious thinkers as this land of Aryavarta, for which reason India remains for all times as the cradle land of religious belief. In other lands prophets and guides to lead the people to a belief in some god are found, but philosophers are few. There were religions in Egypt, Babylonia, Assyria, Greece, in ancient Rome, but they were all destroyed by the Semitic cult which obtained political power. When six hundred years later another Semitic religion was born there arose a conflict between the two cults, and the younger religion drove out the older from the land where it held sway for six hundred years.

We have no way to learn what the ancient religions of Babylonia and Assyria, Egypt taught to the people who had built magnificent monuments, whose remains are still visible in their native soil. As a result of exploration of these ancient monuments antiquarian science has been greatly benefitted showing thereby the wonderful advancement the builders of

these monuments had made in architectural science. The old monuments have brought to light thousands of clay tablets on whose surface have been engraved sentences in an ancient language, which has been deciphered by learned scholars of Europe and America. The records go to show that the ancient people had their own code of laws which were borrowed at a later age by the Jews who were living in Babylon as captives. The semi-civilized Hebrews who had no idea of the genesis of the world, when they found the cosmological record of the Babylonians, thought it was good for them to have the Babylonian record incorporated in their Book. The so-called ten commandments which the Jews hitherto thought had been a gift to them by the Horeb god, have now been found in the Babylonian record and is known as the Code of Hammurabi.

The Hebrews had no civilization of their own, and they speak of Abraham as their first ancestor. Now we know that Abraham was a native of Chaldea who had dealings with the Syrians and Canaanites. In those days the people of Egypt, Chaldea, Canaan, Arabia, Assyria were in touch with each other. The Hebrews were slaves in Egypt for nearly 400 years according to the account given in Exodus. During this long period we do not find the whereabouts of the Horeb god. The god of Bethel was supposed to be the god of Abraham.

The Hebrews after their return from Egypt wandered for 40 years in the desert of Sinai in Arabia, and they were worshipping the totem of the serpent and the calf, which were the religions that they believed when in Egypt. The twelve tribes of Hebrews were totem worshippers, and it was after the discovery of the Horeb deity that he wished to take the chief place in the worship among the Hebrews. Only one tribe accepted the Horeb deity, the other eleven continued to worship the Egyptian cult of the calf, and later on the Judah tribe also revolted and began worshipping the gods of other tribes. Nowhere is mentioned in the books of the Chronicles and Kings that the Hebrews had any idea of a Creator. To them the deity was only a tribal god, who lived in a box, which was,

called the ark. The deity too never claimed the high office of Creator, all that he did want of the Hebrews was to recognize him as the god who brought them out of Egypt. They did not know the Adam story, nor had they heard of the Fall of man. To them their patriarch was Abraham. The deluge story was not known to them in their early peregrinations.

The genesis story is purely Babylonian or Assyrian. The story of the spirit of god moving on the waters is either Babylonian or Indian. The latter country had a story that the creator Narayana lived on the surface of water in the ocean, and then he created Brahma who brought forth living beings.

The Genesis story has three versions which are recorded in the first, second, and fifth chapters thereof. The writer of the first chapter is different from the writer of the second chapter, and the writer of the fifth follows the version of the writer of the first chapter. The second chapter, showing that the deity created man from the dust of the ground, may be of Egyptian origin. What is called the psychology of humour is in the second chapter wherein the deity converses with the man, woman and the serpent. The dialogue is full of humour. The pair living in nudity in the garden, which was in extent many hundred miles, watered by four rivers, and only individual to dress it and keep it. The serpent coming into the garden and having a conversation with Eve in the absence of her husband, and her answer given to the serpent is full of humour. When the conversation was going on there were only two people on this earth, and the god had gone somewhere on other business. The serpent story is thrust quite suddenly, and the writer had to say that of all the animals created by god the serpent was the most cunning. This is precisely the wording of the story teller of old folk lore stories. When god created the two people he had them put in the garden in a state of nudity, and they did not know until the serpent came walking on his feet, and began to discuss celestial politics. The god did not want man to know what is good and what is evil, and he did not want him to eat of the tree of eternal life. His idea was to

keep the man in utter ignorance and make him work as a labourer.

The serpent showed the selfishness of the deity in preventing the man and woman from advancing, and the man succumbed to the woman who gave the fruit to him. The deity did not know that what he had contemplated would be unsettled by his enemy in his absence. The humour is in the answer given by the naked man to the deity, and the answer of the woman is equally so. The deity did not question the serpent, but simply cursed him, and the serpent who was walking erect from that time had to creep. The Satan story is found in the book of Job, when he appears before the deity who receives him quite cordially and gives him power to tempt poor Job. That the deity was in association with evil spirits is also found in the conference that he had with them when he wished to send an evil spirit to tempt Ahab (I. Kings 22. 20-23). The Satan story in the book of Job (Chap. I) is also full of humour, because he fools the god twice and causes untold misery which poor Job had to undergo in losing all his property, his sons, daughters and his wife. All this because Satan fooled the deity.

It is said that the deity had Adam driven out of the garden, but the name of Eve is not mentioned in association with Adam. Evidently the next Chapter was written by another writer. because the story of the birth of Cain and Abel is not mentioned by the writer of the Chapter fifth, wherein he says that "male and female created he them, and called their name Adam and that Seth was born to him in his 130th year," The Cain and Abel story is full of humour. The deity wanted a sacrifice of meat, and Cain gave him fruits, and Abel presented him with the firstlings of his flock. The deity was partial and he refused to bless Cain, and Cain in anger went and killed Abel his brother. The deity met with difficulty at the very commencement of the creative work. He could not manage the first two people, because they were led to mistrust the creator by the serpent, and now the next two people born fight with each other on account of the partiality of the deity. The humour appears

in the question put to Cain and the answer given by Cain. He seems not to have cared much for the deity, when he said "my punishment is greater than I can bear". He won, since god branded Cain and let him go. The fact that god threatened those who would undertake to kill Cain shows there were lots of people everywhere.

The deluge story is another Babylonian myth, and it is also found in the books of the Brahman story tellers. The confusion of tongues is another myth and the writer of the story in chapter eleven of Genesis did not know that the writer in the preceding chapter had told that the Gentiles divided their lands every one after his tongue. See also verses 20, 31.

The Babel story is also Babylonian, and the foolishness of the people in trying to build a tower to reach heaven is pardonable in view of the fear exhibited by god anticipating success of the people that they will succeed in their wish to build the tower to reach each heaven! The Chinese books say that the gods are fools, and therefore not to meddle with them, and if they do interfere, to give them something and have them depart.

In the Puranas and in the Tantras there are several versions of the creator story. In the Tantra it is found that Brahma, Vishnu and Siva came together and began to quarrel, each one saying that he created the world, and to decide the case the three went to Narayana, the god who moves on the waters. Narāyana having listened to them, said that not one of them can claim the honour as he himself created the three! The creator creating three creators. They were silenced, and had to go away crestfallen. There is the story of Brahma being branded a liar by the council of the gods because he said that he created the world. The Babylonian god Ea is also a water god who is supposed to have created the world and gave wisdom to the world. He is in that sense superior to the Genesis deity who did not wish to give wisdom to Adam.

There is full of humour in the Moses story when he had to reason with god and convince the latter as to make him repent.

The story of Abram, his wife and the deity chatting and the deity promising Sarah a son in her old age made the latter to laugh, and she tells a lie, and the deity says that there is nothing that he cannot do.

There is humour in the story of the deity wrestling the whole night with the veteran swindler Jacob who cheated his father and also his elder brother. The deity yielded and blessed Jacob by giving him a name. The deity evidently forgot that he had blessed Jacob by calling him (Gen. 32.) Israel, since he again gave him the name of Israel (Gen. 35. 10.)

The conversation of the deity with Samuel in the selection of a king to rule over Israel is full of humour. (I. Samuel 8.)

THE BIBLE SOCIETY AND THE BLACKS.

In the country of the Blacks in the South seas recently a missionary meeting was held under the presidency of Sir Groom Buckstone to discuss what steps should be taken to destroy the religion of the lion tribe blacks, and the chairman Sir Groom Buckstone said that he being a laymen he could not suggest anything, and he would request the missionaries to discuss the subject as they are more conversant with the people. He kept smiling, and the black robed missionaries laughed merrily in that they were allowed to freely abuse the natives and their ancient religion under official guidance. The lion tribe blacks since the last forty years have gone under the influence of the missionaries who are working hard to destroy the old religion of the lion tribe blacks. The island of the lion tribe blacks is full of antiquities and the people have an old language which is now being allowed to go into decay. The children of the blacks have been attending the schools of the black robed padres where the totem religion of the padres is daily taught, and the children are taught to pray to the totem god as follows :

Merciful father, lord of the sky and the land, thou art are

the mighty JHVH in breaking the teeth of the enemies who knoweth not thine power and glory, and now we beseech thee, mighty father to protect us from the blacks who belong to the lion tribe. We wish father to eat the flesh of the buffalo, and the tortoise and the ox which the blacks look upon with a pitying heart, and we pray merciful father that thou wilt protect us from the gods of the blacks, and we know thou art powerful and that as we forgive our enemies who wear our clothes, we pray that thou wilt forgive us, and we shall daily offer thee the blood of bullocks for the kindness that thou does show thy offending children. Hallelujah. Bhu, Bhuh.

This prayer was offered at the meeting while Sir Groom Buckstone was sitting in his chair and dosing. The most powerful speaker was the very reverend Mr. Snookson. He shouted and howled and whirled his hand and showed himself with his nostrils dilating that he was able to tomahawk the blacks. He said that it is a shame that the blacks of the lion tribe are allowed to imitate the pale skins, some of whom have actually begun to eat and drink like themselves on tables using fork and spoons. This was not to be tolerated. We must keep the blacks under our tutelage, and that we should be careful in teaching them the sciences of European materialists for that would make them despise our God. What we should aim at is to keep them in a servile condition like unto the Brhamins who treated the Shoedras as if they were born slaves. We should be careful to keep the reins in our hands, and not allow the young bucks of the lion tribe to feel that they are our equals. What we should do is make them feel that we are superior to them. At the close of the harangue the padres clapped their hands. The noise made the chairman to wake up. Then got up the hero the reverend Dr. Sneak who after clearing his throat said, Gentlemen, I have heard the speech of my brother, and I am glad to tell you of what I had seen in the countries inhabited by the negro tribes of Africa and also in Jamaica and Barbadoes. The blacks of

the lion tribe have to be saved from the dead hand of the pagan religion that has a stronghold among the old people. European clothes and European food and drinks have it seem a great attraction for the young blacks. This is a good sign. The old religion is an obstacle to spread our holy gospel which we got from the Asiatic Jews when our ancestors were running naked in the forests of our old England. This sacred gospel which really belongs to the Asiatics, has undergone much change in our hands. We changed its dogmas to suit our own habits. You know really that we like our old roast beef and the glass of whisky. Now if any one of the blacks of the lion tribe asks me to give up whisky and roast beef I would tell him you try and see and you will find that you would like to give up your old paganism for the roast beef. The great obstacle that we have to remove from the minds of the old blacks is their abhorrence for roast beef. To them it is taboo. The old Jews did not like bacon, and we know how much we relish it. The dead hand of paganism I know has got a long ancestry behind it. The old pagan language is another difficulty we have to face when preaching the gospel of the Nazarene. We can never learn their ancient language, and we have therefore to adopt some means to change the language. We can make the young children to forget the old pagan language of their ancestors, and we can teach a kind of low dialect without the classical terms. The reduction of the ancient language to a vulgar dialect must be done, and we can expect help from our Government presided now by an experienced governor who knows all about the Barbadoes and Jamaica negroes, and we have also another high official who had great experience in the Nigerland. Once the old paganism is removed from the minds of the young bucks, it is easy to guide them. I do not think it is wise in our part to teach the young blacks our noble language, and we should never attempt to teach them modern science. This would open their eyes, and we shall be in the same position that our old God was when dealing with our

great grandfather who came into the world without going through the experience of infancy and school. The discoveries of modern science had been a stumbling block to the moderns. I would therefore suggest that we should refrain from introducing science into schools. I wish to see the old pagan religion of the blacks rooted out from the island. Make the young bucks to follow our ways of wearing clothes, and the Government is doing its share in spreading the drink habit, and they will not desire to learn their old pagan language. The British manufacturers are looking with anxious eyes how we succeed, and our success means that the blacks will part with their money in buying European clothes, and it is funny to see the sqaws wearing our women's clothes. Could we not do something to prevent the demoralization of the black women folk. We have to pray to the Almighty god that we are able to lead the young bucks in our ways of thinking, and I am surprised at the despotic methods adopted by our reverend brother McFrozen of the College of the black headmen. He has the desire to put an end to the old tribe by making the young bucks to give up all their old habits. I know it is to our advantage, but like the blacks of Tasmania we shall miss the old pagan tribe, which would be a loss to science, not that I care a hang for science. The charge is brought against the missionaries that whenever they go to the south seas to preach the old gospel to the blacks, they cease to exist. (Uproar, and Sir Groom Buckstone wakes up.)

It was decided that the dead hand of paganism being a stumbling block in the way of the missionaries to preach the gospel of the British, steps be taken to vulgarise the ancient language of the blacks of the lion tribe, and that the Department of Education be asked to help the Bible society to adopt methods to remove the classical literature of the pagan blacks from the curriculum of studies in the elementary schools.

It was resolved that in the future that no blackman be allowed to take part in the meetings.

BUDDHISM VERSUS PAGANISM.

The Doctrine of the Blessed One is explained in two different ways, the sammata, the popular way, and the paramārtha, the scientific way. The popular doctrine is to be found in the Sutta Pitaka, and the scientific is to be found in the Abhidhamma Pitaka. The doctrine in the pure form is very difficult for the comprehension of the layman, who is engaged in domestic duties. The Abhidhamma is only for the advanced student of the Bodhipakkhiya Dhamma.

The Bodhipakkhiya Dhamma consists of the 37 Principles, viz., four satipatthana, four sammāpadhāna, four iddhipāda, five indriya, five bala, seven bojjhanga, and eight magganga.

The four satipatthāna principles are kāyānupassanā, vedānānupassanā, chittānupassanā and dhammānupassanā. The first deals on the physical body, the second treats on the threefold feelings, or the feelings generated by contact between the six sense organs and objective phenomena, the third deals on the mental processes, and the fourth deals on the impediments, which are five, and the aids which are seven.

The physical body analysed from the time of its first birth, when the cell is formed in the womb of the mother to the time of its second birth, and then the gradual growth from the time of birth to the 33rd year, and the slow decay which begins from the 34th year to the time of dissolution of the physical body, will show that it is a mass of filth and putrid matter, with nothing divine in it, except bones, sinews, intestines, muscles, skin, etc., undergoing changes, which have to be kept up by unguents, scents, cosmetiques, food, drinks, clothing, medicines, etc. For nearly ten months the cell lives amidst filth, surrounded by darkness, and when the time comes to be delivered, the infant body is forcibly ejected by karmaja vāta. From the time of birth, the body has to be nourished with care, and it exists because of the food that it gets from the mother, or the wetnurse. The infant body continues to develop because of the tender care it gets from the mother or the nurse.

The body lives depending on the good will of others. When it is able to know what is good and what is bad the ego feeling begins. For four or five years it lives an irresponsible life, and then begins the school life, and after the tenth year desire beings for objective things, and in the twentieth year the fancies of youth begin, and yearns for beautiful forms, pleasant sounds, etc. Then comes the time for spiritual growth, and the majority chooses the unspiritual path, the very few think of leading a pure life of unattachment. The life of the householder is full of troubles with a thousand of domestic difficulties, wife falling ill, children crying, etc. Then comes old age, when he finds that the former pleasures give him no satisfaction, as the sense organs have become enfeebled. The former pleasures are now only a recollection, and even these fade away with the enfeebling of memory. He who in youth exerted earnestly to earn money to make other people happy, and took care of his parents, relatives, friends, children, and servants, his life is one of pleasure. The recollections bring him happiness. After death he is born in a happy state. The one who wasted his youth in pleasure, gave no help to relieve the miseries of the poor, neglected his parents, and did no good to others, lives in disappointment, and after death is born in a state of misery. All sense feelings born of objective pleasure ends in pain. The experience of pleasure lives only for a short time. Hence the desire of man to renew the enjoyments again and again. He is like the moth that flies at the flame, eventually to meet with death. Each new desire is a potential karmic seed which may some time after produce a karmic result. The psychology of feelings and perceptions is a subject worthy of study.

The analysis of thoughts that arise in the mind is another subject of meditation. Foolish thoughts, lustful thoughts, angry thoughts, covetous thoughts, and their opposites arise in the mind like the waves of the ocean. Man is thought. He grows with good thoughts, and declines with evil thoughts. The thoughts associated with harmlessness, loving kindness to all living beings, and renunciation of evil thoughts, lustful thoughts

promote the growth of consciousness tending towards the attainment of purifying wisdom which lead to the realization of Truth. The butcher, hunter, liquor dealer, drunkard, adulterer, robber, etc. create evil karma which prevents him from realizing Truth. Religions that do not inculcate mercy, loving kindness and a chaste purifying life are not founded on Truth. They are pagan intended for the ignoble savage.

The impediments for spiritual progress are five : desire for lustful enjoyment ; associating the mind with hatred, ill-will, envy ; indolence, slothfulness ; restlessness of body and mind ; and doubt with regard to a future life, and unbelief in the law of cause and effect, and in meritorious acts. These are called *nivaranas*, because they close the avenues of wisdom and Truth.

Faith, strengthening of memory by means of study of useful scientific and spiritualizing literature, associating with righteous people who refrain from evil doing, strenuous exertion to do good and avoid evil, strengthening the mind by meditation, and analysis of everything that is presented to the mind are called spiritual powers.

Foolishness, muddleheadedness, despair, feeling disappointed, anger, covetousness are productive of demeritorious karma. A life of activity, of attentiveness, of faith, of serenity, of wisdom is needed to realize the happiness of *Nirvāna*. There is no place for pessimism and misanthropy in the religion of Buddha, which is called the Middle Path inasmuch as it points out the True Way avoiding the extremes of hedonism and painful asceticism.

Right insight into Truth depends on the life that one leads. The life that lacks the principles of *ahimsā*, *avyāpāda*, and *nekkhamma* is far from realizing Truth. *Ahimsā* is the spirit of compassion, of harmlessness ; *avyāpāda* is loving kindness free from hatred ; *nekkhamma* is renunciation of sensual pleasures which are harmful. The first two *angas* of the noble eightfold path are *sammāditthi* and *sammāsankappo*. The recognition of the existence of pain and sorrow in the physical

plane is a fact which cannot be ignored. It is only muddle-headedness that prevents man from recognizing this very valuable scientific truth. Pagan teachers who knew not the law of change and the law of causality, were ignorant of psychology. They did not comprehend the mental pleasures born of love and renunciation. To them a life without sense enjoyments was unendurable, and a life of pleasure was the only reality. Meat, wine, and women were the adjuncts of the hedonic life they proclaimed. Curiously the two religions that accentuated the sensual life were born in Arabian soil. One Arabian teacher at a wedding feast made the people drunk. He gave no moral teaching to the newly wedded pair. An Arab bush god was accepted by the pagans of Arabia as the creator of man from mud, from whose rib a woman was made, and the teaching that he is supposed to have given to the man was that he should leave his father and mother and cling to his wife. A most extraordinary command to the mudman, who had no idea of what a father and a mother meant. The muddle-headed deity did not know that he was contradicting himself when he gave the foolish advice. But then the science of analysis was not known.

Some writers in Europe ignorant of the higher psychology of Buddhism think that The Blessed One was an Agnostic. Buddhism is a positivistic realism, rejecting the despicable doctrine of creatorism, nihilism and fatalism. It set aside certain foolish questionings of the whence and whither to avoid fools from disturbing the peace of those given to psychological reflection. A foolish question asked by a fool what wise man would condescend to answer.

The fool asks who made you? God made me answers another fool. The wise man says it is a foolish question, and the answer is equally foolish. It is said that at the birth of a certain Jew that three wisemen came from the East; they found the babe and found that he was not the expected one and went by the way they came. The babe grew to manhood, but no wisemen came to meet him, and he lived among sin-

ners, publicans, mad women, fisher folk, and taught them that the world was going to end during his life time, which was accepted by the ignorant, low born. This foolish teaching spread among the helot class, and after some time it became a kind of belief, until it was made into a political creed by a bastard potentate.

The idea of a creator came into popularity in Asia after the birth of Islam about 1,300 years ago. The foolish idea was made into a dogma, which was disseminated by means of fire and sword among the pagan hordes of Arabia. The two Semitic Arab creeds have brought appalling misery to millions and millions of people during the last thousand years.

Happily science is bringing new light to the dark recesses of Europe. Einstein is the latest thinker to give a new conception to the people of Europe. But theologians will make strenuous effort to combat the idea. Galileo, Bruno, Darwin, Madame Curie have done much to remove the mist of ignorance from Europe. Nevertheless the "soul of the Semitic John Brown is marching along."

European hedonism is spreading fast in Asia. The tentacles of the materialistic octopus are having a strong grip on the body politic of the sleeping Asiatics. Destructiveness by means of poison gas and aeroplanes is on the increase. The religion of the sword is spreading rapidly. The doors of hell are now open, and the words of the Galilean: Think not I am come to send peace, have been fulfilled. Not until this horrid teaching is blotted out from the book will Europe have peace.

BUDDHISM IN CEYLON AND THE MISSIONARIES.

Two thousand two hundred twenty nine years ago the great son of the great Emperor Asoka, the Righteous, introduced Buddhism into Ceylon. Jesus had not then been born. When the Blessed Tathagata began preaching the Dhamma there was

a dead silence in the spiritual world. Jehovah had gone into captivity having treacherously betrayed the poor Jews to Nebuchadnezzar to be taken as captives to Babylon. Since the Babylonian captivity Jehovah has ceased to exist, and no more we hear the voice of the prophets inspired by the deity of the back part of Horeb. The religion of Jesus is dead to day. No Christian today accepts the teachings of the Sermon on the mount. The padres are a sensual lot. They drink liquor, marry and beget children, and no spark of spirituality is to be found in them. The missionaries that are sent by the different missionary societies to the island of Ceylon are paid to preach a pagan doctrine which is out of date to the Aryan people of Ceylon. The missionary comes to the island with his family, lives in a comfortable house has five or six servants, gets a carriage and horse to drive, and once in a week delivers a sermon to the congregation composed of muddleheaded men and women, who have no idea of the dogmas of the church or of the scientific progress visible in Europe and America. The curious thing in the missionary is that he believes the unscientific utterances of Chaldean and Egyptian Jews, who lived in Canaan several thousand years before the birth of Jesus. The missionary lives in the antiquated world of the old prophets, who were the bush doctors and totem priests of the semi savage tribes of Canaan. This Semitico-Arabian animistic abomination is thrust on the Buddhists of Ceylon.

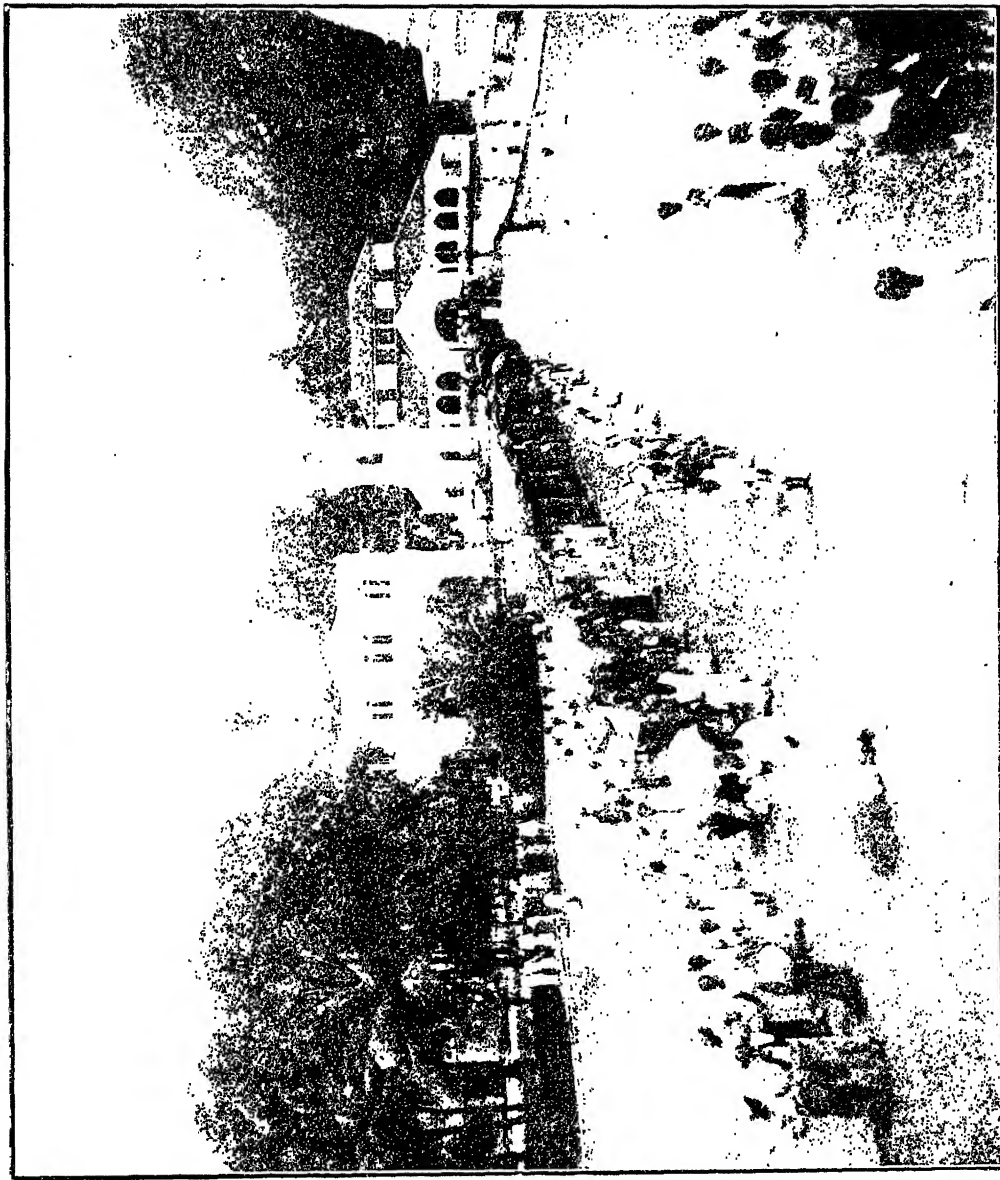
Recently a missionary meeting was held in Colombo where the muddle headed black robed padres gave vent to their feelings in a way using words most insulting to the 2,600,000 Buddhists. The chair was taken by the Lieutenant Governor of the island, who allowed the black robed padres to malign the sublime religion of the Compassionate Lord which teaches all the noblest and sublimest virtues necessary for the spiritual development of the civilized human being. Compared to the teachings of the Blessed One the teachings of Jesus are like the light of the firefly to the blazing sun.

The gentleman who presided at the meeting had he a little

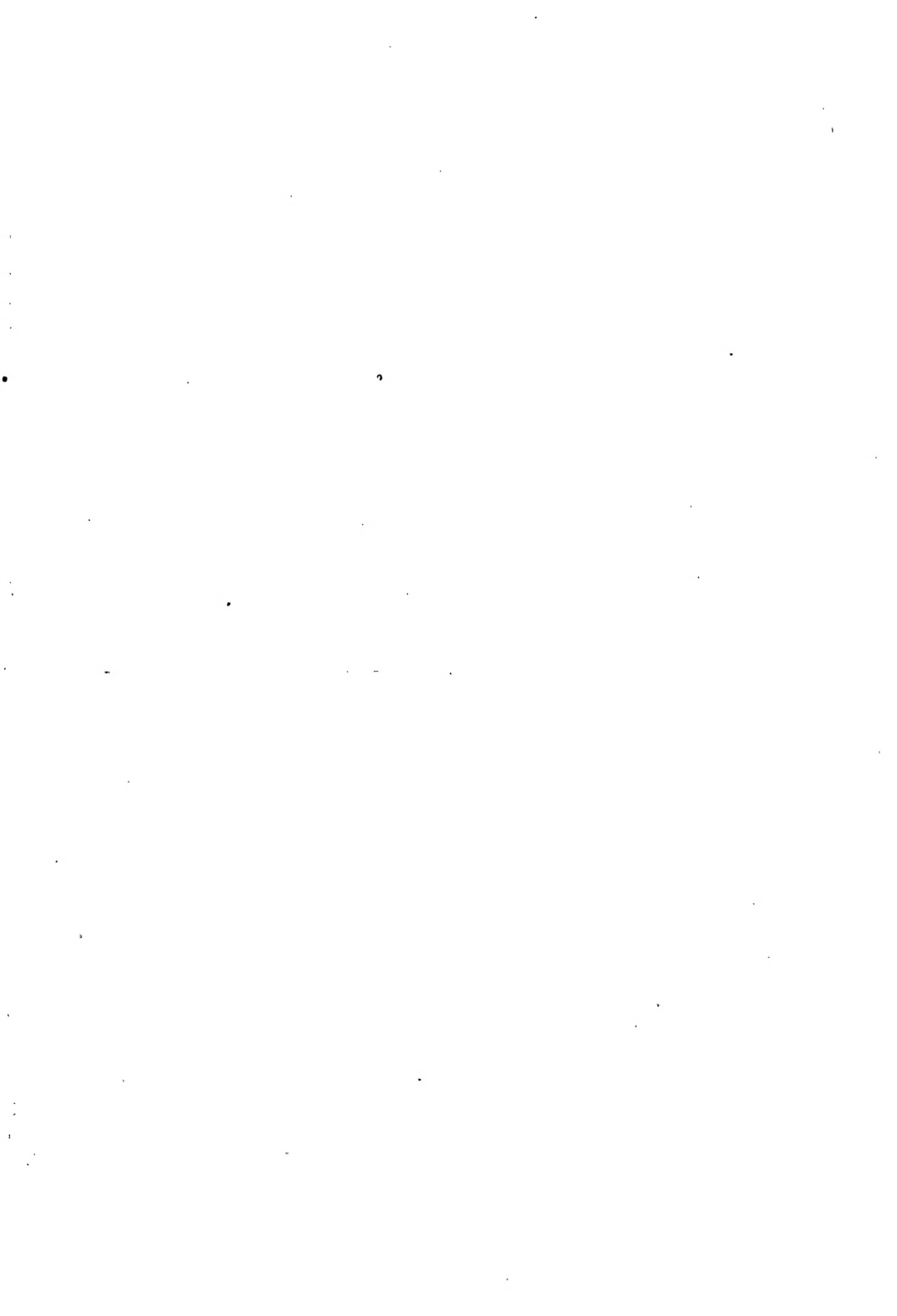
of common sense would not have allowed the stupid missionaries to malign and libel the people of the island, who were highly civilized when the ancestors of the modern British padres were running naked and wild in the forests of Britain. They are ignominiously stupid, and their arrogance make them blind. One Revd. Mr. Blockhead Snookson was very vehement in his attack on Buddhism. Had the man been in his sober sense he could not have said what he uttered in an assembly of intelligent people. Perhaps they were at the time under the influence of the evil one. Mr. Snookson said that "the Christians have got to deliver the Sinhalese Buddhists from the dead hand of Buddhism". The big official perhaps was dosing at the time, otherwise he as Chairman of the meeting of snooks could have called the black coated gentleman to order.

The Buddhists have allowed the missionaries a free hand to abuse their religion, and the indifference of the anglicized Buddhists is so palpable that the missionaries have perhaps concluded that they can now freely malign the Buddhists of the island.

Our yellow robed Bhikkhus are like frogs in a well. Being ignorant of English they do not know what legerdemain tricks missionaries are doing to destroy the noble religion which has kept the Sinhalese nation alive these 2229 years. It is an outrage on the part of the high official to have allowed the missionaries to insult the feelings of the Buddhists. What would the British Christians think if a Buddhist had gone to England and declared at a public meeting that he is come to save the British from the dead hand of Christianity. It is foolish of the paid missionary scoundrels who live sensual lives in the island to attempt to destroy the sublime religion of the Great Lord of Compassion. The Sinhalese through Buddhism had done great deeds until the arrival of the Portuguese brutes in 1505 A. C., who destroyed the ancient civilization of Ceylon. After them came the Dutch who were a little better than the Portuguese, and last of all came the British with their diabolical



Mrs. T. R. Foster's 78th Birthday Celebrations at the Foster Robinson Memorial Free Hospital, Darley Lane, Colombo, Ceylon. Procession conducting a hundred Bikshus from the Vidyodaya Oriental College for their mid-day meal at the Hospital.



alcoholism supported by the pagan utterances of the wandering totem priests and bush doctors of the Sinai wilderness and the fisherfolk of Galilee. Wherever the British go they introduce whisky, rum, syphilis, and the Bible fetish. They keep the people in ignorance without giving them anything progressive except the literature of the sixteenth century England. The half educated missionaries induce Buddhist boys, who attend their missionary schools to learn from the Jewish Bible the obscene stories of Abraham, Isaac, Rebekah, Rachel, Ruth, Elijah, Elisha. Think of the immoral suggestion of Mrs. Sarah Abraham offering her maid servant to her husband; of Mrs. Leah and Rachel offering their maid servants to Mr. Jacob the veteran swindler, who cheated his elder brother and his old father Isaac. Think of the story of the widow Mrs. Ruth, who was advised by her mother-in-law to sleep with the stranger who came to pass the night in her house. Think of the bald head magician Elisha, who in anger got the bears to kill the poor children. Think of the demon deity who slaughtered the Egyptian first born, his cruelty to the tribes whose kings he got Joshua to be hanged. The books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua Judges are bloody records of a barbarious tribe of a barbarious age unworthy to be held by enlightened people in reverence. The dead hand of Christianity has been responsible for the savagery of the hooligans and filibustering adventurers and pirates of Portugal, Spain and England, who traversed the seas during a period of nearly three centuries in decimating helpless tribes and races in Central America, the Pacific islands, in Japan, in Ceylon and in Africa. Wherever the Bible is introduced there comes destruction, butchery, drunkenness, and other abominations.

The Bible is out of date in the 20th century. It should be buried in oblivion and not allowed to be circulated in Buddhist lands. The Old Testament is the War book of the demon bush god of Horeb. Civilized Aryans who follow the Dhamma of the Tathagata should consider themselves polluted by its touch. The pagan doctrines of the Bible are unscientific.

Butchery, polygamy, nihilism and fanaticism are its embodiments.

The missionary in Ceylon is like the intoxicated dung beetle which challenged the elephant for a single combat. We present him with the story which is in the Jatakas.

BUDDHISM AND CHRISTIAN PAGANISM.

At a meeting held by the Bible Society in Colombo last August, news of which reached England in September, one of the speakers, a reverend gentleman of the name of Sneath made a remark to the effect that the greatest service that Christianity could render was the deliverance of the Singhalese from the dead hand of Buddhism.

If we were to reverse this remark and say that the best service that Buddhism can render to the world at large is to deliver it from the dead hand of Christ, our Christian friends would feel not a little indignant, and would express themselves in the usual way.

Buddhists are frequently at a disadvantage owing to the principle laid down that they shall treat other religious with respect, and render honour to them for whatsoever in them is worthy of honour. Thus there are many Buddhists who feel themselves rather handicapped in the great work of Buddhist missionary enterprise which is now being revived. Where there is difference of opinion, and the ordinary rules of mutual courtesy are observed, it is easy. But when we find that these rules are rarely observed from the Christian side of the discussion, and where our aggressive opponents make a habit of "hitting below the belt," the task of upholding what we believe to be the truth becomes exceedingly difficult.

Many good Buddhists express a natural repugnance to descending to the methods of misrepresentation and abuse, of slander and falsehood, of mean and cowardly intrigue, which they everywhere encounter. There is, however, no necessity

thus to descend. All that needs to be done is to deal truthfully and faithfully with the facts of Christian history as we know them, and which cannot be denied by the Christians themselves.

What are these facts? They are, briefly, these. The Christian religion grew out of the older paganism and was blended with the tribal mythology and superstition of the Semitic race. The story of Christ is nothing more than an adaptation of the virginbirth story of the Egyptian Horus, reflected in the Mithra Cult which was established in Rome about the date assigned as the first Christian century. The whole business is found there, including the crucifixion; and the root of it is sun-worship. In the Egyptian paganism, Horus was styled "the Good Shepherd", "the Lamb of God", "the Bread of Life," "the Truth and the Life," "the Lord"; the very expressions considered as essentially Christian being actually borrowed, word for word, from the pagan idolatry. The Christian Cult which succeeded, and grew out of, Mithraism (where the same expressions are found) developed into what afterwards became known as the Roman Church, from which, in turn, every sect, and every form of what is called "Protestantism" is the more or less legitimate offspring.

In the Roman Church, every form every ritual, every symbol, every detail of priestly vestment and ornament, from the Papal tiara, or crown, to the tonsure of the humblest priest, can be traced exactly to its pagan origins. The god of the Old Testament was a glorified Hebrew. The Christian Church adopted him, cleaned him up a little, gave him a son borrowed from Egyptian mythology, and then proceeded to enslave the human race to its own great glory and material benefit. Jesus Christ, as a real, historical Character, never existed. It is a conclusive fact that the Jews' own records know nothing whatever of the Gospel Jesus, who was invented at a period later than when he was supposed to have lived. Christianity is nothing at all else but the old paganism in a new dress.

The effect of this paganism upon Medieval Europe is a distressing study. A black night of ignorance and superstition descended upon the peoples, so that the "Age of Faith" is fittingly called the Dark Age.

The frightful bloodshed and cruelties, the persecutions and burnings and torturings, the fraud and imposture of the priesthood, the gross corruptions of the Papacy, all these things are matters of history which the enquirer who has access to a good library can easily discover for himself.

It is only in comparatively recent years that the Western World has succeeded in freeing itself from the black hand of the Christian superstition.—a hand which is, unfortunately, by no means dead. It is only in so far as it has succeeded in throwing off that grip that the West has become civilized.

A study of the social history of Europe, down almost to within living memory, shows that it began to emerge from barbarism in so far as it has thrown off the Christian superstition. But this was only accomplished after a long and bitter struggle. Every advance that has been made in knowledge concerning the facts of the universe, of the world, and of the true nature of man, has been made in the teeth of determined priestly and clerical opposition. This is true, not only as regards science, but also in respect of social, moral and humanitarian progress. It is true of the abolition of barbarous civil punishments ; of the death sentence of such offences as stealing a loaf of bread, and its infliction even upon children of tender years ; of public executions ; of the flogging of men, women and children in public ; of the exposure of corpses upon gibbets, and of grisly human heads over town gateways after the fashion of the negroes of Dahomey and Benin. It is said of a shipwrecked sailor, approaching land in a small boat, that when he saw a corpse swinging on a gibbet, he exclaimed: "Thank God, it is a Christian country!"

One has only to consider the Parliamentary records concerning every single measure which has been framed for the widening of civil and political liberty, of freedom of thought,

for the improvement of social conditions,—from the suppression, of slavery to the repeal of the “blasphemy laws” which are still in existence, and the reform of the present iniquitous laws affecting divorce,—to find the clergy uniting, Bible in hand, in determined opposition. They have been forced to give way step by step, and then they have the inconceivable effrontery to claim the credit for themselves.

To say that modern civilization, modern liberty of thought, the higher standards which are beginning to prevail in mind, morals and humanitarian sentiment, are the results of Christianity, is, to put it plainly and bluntly, A Lie ; and what is more, those who repeat it, know it is a lie.

If it be conceded, as it must be, that there is a higher general standard in these directions, it is because the Christian Churches are losing their hold. These advantages are increasing as belief in the Christian superstition declines.

On every hand we hear in England lamentation on the part of the clergy that the people are turning away from them, that the churches are emptying, and that there is a general indifference towards them. Yet we find amusing people like the Rev. Mr. Sneath talking about “the dead hand of Buddhism.”

The truth is, Buddhism was never so much alive as it is now. The reason for this is that the Buddhist Religion is in accordance with those higher standards of intelligence and of mental and moral excellence, with which the Christian superstition is incomparable. Only to-day, in these modern times, is the Western World capable of understanding and responding to the sublime teachings of the Buddha Wisdom.

Religion is as necessary to mankind as are light and air ; but mankind to-day demands something higher than a re-hash of pagan superstition borrowed from the mythology and idolatry of Egypt and Rome, grafted upon the gross, anthropomorphic theism of certain semi-civilized tribes of Western Asia.

The Buddhists of the East possess a great and noble

heritage, a precious treasure, which the world is waiting to receive. When exponents of pagan doctrines, which are exploded and less and less believed in the countries of their origin, come to them with veiled insults, let the Buddhists gently, but firmly remind them of these facts. If the missionaries are of the Bible Society, let them be asked if they really think such a book, filled as it is with indecencies and filth, with stories of unexampled immorality and barbarism, done by command of their god, is fit to put into the hands of decent Buddhists.

J. E. ELLAM.

London, Sept. 23, 1921.

AN ANALYSIS OF THE SEMITIC BIBLE.

The Jewish Bible is a compound of Chaldean, Babylonian, Assyrian, and Egyptian myths. The story of Adam is of Babylonian origin. The book of Genesis was not known to the primitive Jews who were leading a nomadic life in the wilderness. In the book of Genesis we have the story of a tribe of people whose origin was in Chaldea and Syria. There is not one noble character among the representative brigands mentioned in the book of Genesis. Abram was a Chaldean who had no scruples when it came to speak falsehood.

The story of Adam was not known to the primitive Jews. They began the history of their tribe from Abram. Science, astronomy, geology, anthropology were not known to the Bedouin Hebrews. The second book in the Old Testament is called Exodus. It is the story of the captive Hebrews who were considered an abomination by the civilized Egyptians. The ten commandments mentioned in the book have been found to be a mere copy of the Code of Hammurabi. Jehovah was known to the Hebrews not as a creator, but merely as a hill deity, a kind of bush god, who called himself the Lord God who brought the children of Israel out of Egypt from the

house of bondage. There is nothing philosophic in the utterances of the bush god, except that he called himself a jealous god. There are two versions of the Ten Commandments, in one there is no mention of the god as the creator (Deuteronomy 5.14). It is evident that the verse eleven in Exodus chapter 20 was an interpolation. The book of Exodus was never intended for a civilized people. Its ethics are for a tribe of wandering Bedouins living in tents. It contains the ethics of the nomad.

The book of Leviticus is a bloody record of animal sacrifices. It is strange that a people calling themselves civilized should entertain such a high opinion on a book intended for a people known for their bestial habits. The Book should not be presented to the civilized races of Aryavarta. The Book of Numbers is all puerile. It should be abandoned by the cultured.

The book of Deuteronomy is another record of butchery and brutality. It is a book that should not be put into the hands of civilized people. Its ethics are for the savage pagans. The book of Joshua is another bloody record of a barbarous tribe unfit to be read in decent society. The Book of Judges is a record of the slave dealer, the deity selling the Hebrews for long periods of slavery. It also gives an account of the Hebrews becoming idolators. They were disgusted of their deity, and the deity disgusted of the Hebrews who went whoring after other gods. It shows also that the deity had a soul. (10.6). It also gives the humourous adventures of Samson, the prototype of Jesus. The Book of Ruth is an immoral story, which should never be left in the hands of young girls. It contains immoral advice given by a mother-in-law to her daughter-in-law. It shows that the ancestor of Jesus was a Moabite, a descendant of the daughter of Lot, who committed incest with her father. The two books of Samuel are of no interest to the Aryan people. But it is of ethnological interest showing how even nomad tribes would show their resentment to a despotic deity. The children of Israel rejected the deity who was an eyesore to them (I Sam. 8.7).

The deity did not like that he was rejected. The Hebrews did not know to make weapons. The deity is a savage despot. (I. Sam. 15.3) see also Samuel Ibid 35 verse). Chapter 18, verses 25-27 is filthy. The beloved of the deity was a shameless debauch, who killed Uriah the Hittite and committed adultery with Bathsheba and had concubines in every town he stayed. (II. Sam chaps 5 & 6) Solomon had a menagerie of wives and concubines. He had Hittite and Moabite blood in his veins, and he married an Egyptian princess and built temples to other gods, which made JHVH angry. The two books of Kings contain the evil records of the kings of Israel and Judah and the wailings of JHVH. The deity is in league with lying spirits (I. Kings 22, 23). The deity unable to control his anger invited Nebuchadnezzar and delivered the Jews who were taken captives and sent to Babylon. The two Books of the Chronicles contain nothing of human interest except the names which are more or less unpronounceable. The Book of Ezra contains the statistics of the returned Jews from Babylon, whose number was 42360.

VICTIMS OF RELIGIOUS HALLUCINATION.

Religious hallucination plays an important part in the life of man. There are people who decline to believe anything thinking that it would be unwise to admit the statement of anybody. He makes himself to believe that to be sceptical is the best. To reject everything becomes a dogma with him. There are others who are inclined to accept the statement of any person without investigation. Certain people believe that there is a creator who made the world and all living beings several thousand years ago, and who think that the creator can send them to hell where they live eternally undergoing the torture of being burnt in a fire that never dies. The origin of this dogma is due to the experiences that an enfeebled person suffering from neurasthenia had to undergo during a period of

acute mental suffering while being persecuted by his own people for the profane expressions he had made use of, which enraged them because of the blasphemous manner he spoke of their god and of their place of worship. A half caste Egyptian saw a bush burning, and he believed that he had heard a voice which emanated from the fire, and he formulated a creed which was accepted by a community of people who were undergoing slavery in the hope of securing freedom. Religious camouflage was the means of keeping the gullible peasantry in a state of servility for a period of forty years in an Arabian wilderness. Millions believe that man was made from raw mud, while an equal number believe that man was first made in raw mud and then baked. A number of ascetics met together and formulated a creed which said that a god created men from the different parts of his body, and that those who came from his mouth were superior to them that came from his shoulders, and that those who came out from his feet were made to serve the higher ones that came out from his upper limbs, a confession showing the imperfect nature of the deity. One man described god which he had seen in a vision making him a person with brass feet, a head with wooly white hair, a face with a mouth without nose, and only with one hand, with no belly.

Another man said that he saw god descending in the form of a bird from heaven ; another described god in the form of a lamb with several horns and an equal number of eyes. The Babylonians believed in a gazelle god. The Egyptians believed in cat gods, and calf gods, and the Hebrews of Samaria had a cult of the calf god.

A man who persecutes another man for the difference of belief in a religious dogma is a degenerate ; and in several cases degenerates have become the founders of dogmatic religions. Degenerates are usually epileptics. It was an epileptic who believed that he heard god speaking to him and began preaching to the people that the end of the world was approaching, and that they would all go to heaven in their physical bodies

during their life time. Another claiming himself to be the son of god promised the mob that he would rise again from the dead and ascend to heaven and come down from the clouds to reign in earth for a thousand years, and all this to happen during their life time. Some people believe that by means of strict ascetic habits and self mortification the soul can be liberated from the body and isolated to live in a state of eternal bliss. Some people believe that man lives after death in a spirit form in a spirit world with the identical desires that he had while he was on earth, smoking, drinking, etc. Some degenerates believe that god lives in heaven, but at the same time superintending the tortured people in hell in flames of fire and brimstone with a joyous mind taking delight in their sufferings. In the opinion of a great psychologist, who had made a study of the causes of insanity, all dogmatic religious offer a wide field for hallucination, making many insane and a religion that is free from dogmas can give no cause for religious insanity, and that religion is Buddhism.

Dogmatic religions are the breeding grounds of hallucination. The strong believer in foolish dogmas is more like a lunatic. He gives pain to others and does things in anger and foolishness like the savage living in a state of barbarism. Religious fanatics may be included under the category of psychological degenerates. The religious degenerate believes in a creating god, in an eternal hell, in sexual indulgence, in a vicarious saviour and in bodily resurrection, and in the superiority of caste, and lives in the foolish belief that animals were created for his food. He likes meat and intoxicants and lives the savage life of killing helpless innocent animals, as does the African black who believes that the white man was created for his food.

M. LOISY ON THE ACTS OF THE APOSTLES.

Mr. Albert J. Edmunds, the Pali scholar of Pennsylvania, says in an article which he has contributed to the *Buddhist Annual* of 1921 :—

“I do hope that some nation or group of nations will arise and put an end to the reign of falsehood. This power is kept up by money, just as the Bible Societies of London and New York use their millions to print a corrupt version of the Gospels in hundreds of languages, thus threatening to confer immortality on a single faulty manuscript of the twelfth century at Basle, used by Erasmus in 1516 and tamely perpetrated in English by the translators of 1611.”

The European races that are now civilized had no religion of their own before the Jews gave them their ideas of religion. It is a curious phenomenon in the history of religion how a few illiterate asiatics born in the backwaters of west Asia nineteen centuries ago could have imposed their Will on millions of people for so many centuries to accept unscientific dogmas of religion that had been rejected by the then civilized races of Asia. The Greeks and the Romans nineteen centuries ago did not want it, the more civilized Jews did not want it, India did not want it, nevertheless for sixteen centuries the different races of Europe have clung to this Asiatic superstition. Jesus and Paul were right when they said that this religion of theirs was not for the wise, and it was intended for illiterate and the low born. Half caste Greeks and Jews were glad to accept a religion which suited their instincts. They were glad they could at last take refuge on a religion which gave them to think that they would have better days in another kingdom after death, when they would witness with extreme satisfaction from their seat the souls of the rich folk of Judea and Rome being cast into a furnace and there burnt for ever and ever. In the first century the followers of Jesus worshipped him in the form of the Lamb, and held their meetings in the catacombs, through fear of the high caste Jews. The Romans tolerated all forms

of religion, and the Jews were the only people who rebelled against the emperor worship organised by the Romans. The early Christians were at first a part of the Jewish community, and with the growth of their sect they began to isolate themselves more and more. Early Christianity borrowed from the mystic religion of Egypt their rites, and in the catacombs their sacrificial feasts were held. The drinking of blood and eating the flesh of the lamb was in imitation of the worship of the "gazelle God" of Babylonia. The early Christians being poor, formed themselves into a social fraternity. For three centuries the followers of the "Gazelle God" worshipped in secret. From the servile class the religion spread among the female folk in Roman households, and their children were influenced by them. The aristocratic Romans were followers of Stoics, and the leisured class had no belief in religion whatsoever. The time had come for the labouring class to assert their power. A similar phenomenon is to be seen today in India where the labouring class is treated with scorn by the land lords living in luxurious extravagance.

The above lines were written on the strength of an article which appeared in the Times Literary Supplement of May 26, 1921 under the heading M. Loisy on the Acts of the Apostles. We quote some striking passages from the aforesaid article :—

"His general theory of the book is as follows. About A. D. 80 Luke composed, probably at Rome, two works dedicated to Theophilus, who is perhaps to be identified with Flavius Clemens. The historian was a cultivated man, a competent writer—above all he was not an eye-witness, rested on exact research. He was probably the most enlightened and the wisest of New Testament writers, and next to Barnabas the most sympathetic figure in primitive Christianity. Had his works been preserved to us intact, the most serious problems raised by criticism with reference to the first origins of Christianity would not exist.

To our inestimable loss, this precious and authentic history has been radically transformed by a redactor, who wrote at Rome early in the second century in the spirit of the Roman

community, of which he was probably one of the controllers. He suppressed Luke's name in the prologue and struck out the latter part of it, since he did not propose to preserve the story of Paul's condemnation and martyrdom. His composition is a complete travesty of Luke's second book. He retained of it simply such indications of the facts as gave him a framework and caused him no embarrassment. Everything else he suppressed, replaced or altered. He invented miracles and fictitious discourses on the great scale, taking his marvellous stories from types furnished by the Old Testament, Gospel tradition, or contemporary paganism....."

NOTES AND NEWS.

SIAMESE PATRIARCH DEAD.

STATESMAN AND PRINCE.

The *Times* publishes the following from its Bangkok correspondent in its issue of September 9:—His Holiness Prince Vajiranana, Supreme Patriarch of the Kingdom, died at the monastery where he had lived since he became head of the Buddhist Church in Siam nearly 30 years ago. He was in his 62nd year, and his death was due to phthisis.

His scholarship was of a high order, and his name commanded respect in Ceylon, Burma, and Japan, as well as in his own country. A son of King Mongkut, the Prince was a great reader, and was exceptionally well informed on events in the outer world. He was, in fact, a somewhat remarkable personality, with a real strength of character; and his headship of the Church has made for a stricter adherence to the rules of the Buddhist Order on the part of the priests, and a more business-like care for existing fabrics.

It was the traditional, philosophic, unemotional aspect of the faith that was emphasized in his sermons. Possibly religion

is too closely interwoven with the life of the people for emotion to be natural. In 1916, an English translation of a special allocution by his Holiness was published under the title of "The Buddhist Attitude towards National Defence and Administration." Sir Harcourt Butler, the late Lieutenant-Governor of Burma, was so pleased with the work that he sent for several copies, which were distributed among the provincial administrators in Burma to be used for purposes of propaganda. A translation has also been published of another allocution on the war, in which his Holiness showed that to fight for the Right is for a Buddhist, not only a patriotic duty, but also eminently a moral one.

His Holiness was only the third Supreme Patriarch in the history of the present dynasty, and the position has always been filled by a member of the Royal Family. But the European reader must put out of his mind any idea of great pomp in connexion with the appearances of the Prince who is the head of the Buddhist Church in this country. His Holiness seldom came before the public, and on the occasion of his somewhat rare appearances at State ceremonies, barefooted and wearing the plain yellow robe, there was nothing in his dress to distinguish him from the humblest priest of the Order.

CEYLON RACES AND RELIGIONS.

The figures of population by religion and race which have just been made available to a representative of this paper by Mr. L. J. B. Turner, the Superintendent of Census, make very interesting reading. As will be seen from the tables we publish in another column the biggest racial increase in the decade between 1911 and 1921 has been that of the Low-Country Sinhalese who have increased by 12.3 per cent. and now form almost half of the total population of the island. The Kandyans have not increased so rapidly, but still quite sufficiently so to bring their total number to over a million. Buddhists show the

largest rise in population by religion, the increase being 11.9 and their percentage of the total population 61.5. Mr. Turner has on this occasion drawn a sharper distinction than hitherto between Indian and Ceylon Tamils. Ceylon Tamils we find have increased by but 1.1 per cent., whereas the figure for the Indian Tamils is 10.1. Altogether the Tamils form 24.9 of the population. Another interesting fact brought out by the latest census statistics is that the people who have represented themselves to be Veddahs have decreased by 17.4 per cent. and now only provide point one per cent. of the population. The increase of Europeans during the decade has been 10.9 (the second largest racial increase) and they now form 2 per cent. of the total population. The number of adherents to the Christian religion has gone up by 8.4 per cent. and Christians now form 9.9 of the total population.—*Times of Ceylon*.

"THE CULT OF CHARKA"

SIR P. C. RAY'S SUPPORT.

The following is a fuller report of the speech delivered at the Saro Seva Samity by Sir P. C. Roy relating to the "charka":—I confess when Mahatma Gandhi first promulgated his cult of "charka" I looked askance and shook my head. Any one has only to visit the "Banga Lakshmi Mills" and watch the revolution of the spindles per minute and see what modern machinery can achieve. I must confess I have to revise my estimate of "charka", especially in view of the lessons I have gained from the Khulna Famine. The area which is in the grip of the famine is known as the region of one-harvest—the Aman paddy. The peasantry—and they constitute more than 95 per cent. of the population—work only for about 3 months in the year and idle away the remaining 9 months. In fact, indolence is the besetting sin of the people of Bengal. Barisal (Backergunge) is known as the granary of East Bengal, and

even the failure of a single crop brings on famine condition. And, as is well-known, it taxed all the energies of Aswini Babu and his co-workers to save them from starvation not long ago. Now, the population of Bengal is about 45 millions or $4\frac{1}{2}$ crores. Even if we leave out of consideration $3\frac{1}{2}$ crores and pin our fate on one crore of able and willing workers (men and women), and if they earn only half-anna per day by spinning or Re. 1 per month, this would yield us one crore per month or twelve crores rupees earning per year. There is no reason, however, why one should not earn Rs. 2 per month in the above manner. This would add twenty-four crores of rupees to the income of the people. Political economy tells us that one should not waste his time over unproductive undertaking if he can utilise his time more profitably. But here you have to deal with a people who are notorious for their indolence and who have no alternative occupation or industry to fall back upon in time of such dire distress. And I am of opinion that the "charka" should prove the salvation of such people. As some of you are aware I am intimately associated with more than half-a dozen industries in which up-to-date plant and machinery play a prominent part ; and I have just been dragged from a meeting of the Assam paper mills of which my humble self happens to be the Chairman of the Board of Directors and in the flotation of which I have been working hard, so I could not be accused of any undue partiality for home industries on a small scale in contravention of the shibboleths or canons of political economy.

THE BUDDHIST SOCIETY, AND THE INTERNATIONAL BUDDHIST UNION.

The month of August is the general holiday season in England, when most activities of an educational or propagandist nature are largely at a standstill. But this quiet period has allowed time for the discussion in detail of plans for energetic activities during the Autumn and Winter months.

The General Secretary of the B. S. of G. B. and I. addressed a well attended meeting of Burmese at the Burma Society's Club in London on August 17th, when he gave a short outline of the work of the Society in the past, and explained its objects, its present position, and plans for the future. He also referred to the International Buddhist Union, pointing out how a world-wide organisation of the Buddhist Movement would benefit the peoples of Burma, Ceylon and the East generally. A representative committee is being formed, the honorary secretary of which will be ex-officio a member of the Council of the B. S. of G. B. and I., thus giving the Burmese community in England a direct representation and a voice in the general movement. Similar meetings of Sinhalese, Japanese and Siamese are being held soon, with the same object in view.

The *Buddhist Review* for the current year has met with a most encouraging reception, and the three issues already published are practically sold out. The fourth issue (October-December) is now in the press, and will complete the volume. It is hoped next year to print a much larger number, so as to enable the *Review* to circulate among the general public, and not merely to confine it to members of the Society and direct subscribers. The difficulty, of course, is the cost which can easily be overcome if Buddhists are in earnest, and, being in earnest, will do their duty.

The Council of the Buddhist Society is arranging for a large public meeting to be held in London in November. The meeting will be widely advertised, and the following addresses will be delivered: "Why We are Buddhists," Mr. Allan Bennett (Ananda Metteyya); "Is England Prepared for Buddhism?", Captain J. E. Ellam; "The Buddha's Gospel," Mr. Charles Galloway; "Who Was the Buddha?", Mr. F. J. Payne. The Hon. E. C. F. Collier (Chairman of the Buddhist Society) will preside. This meeting is expected to have the effect of arousing great public interest, and will be followed by others.

The following is a list of Honorary Correspondents to the Buddhist Society and the International Buddhist Union brought up to September, the Societies named being affiliated with the I. B. U. Burma, Maung Thawin (Burma Research Society); Ceylon, Mr. S. W. Wijayatilaka (Editor of the Buddhist Annual of Ceylon); Denmark, Dr. C. F. Melbye (Secretary, the Buddhist Society of Denmark); France, Messrs. M. Morin, Captain H. S. Meysey-Thompson; Germany, Herr Oscar Schloss (Secretary, für Buddhistisches Leben); India, The Ven. the Anagarika Dharmapala (General Secretary, the Maha Bodhi Society); Italy, Mr. E. H. Brewster; Japan, Dr. D. T. Suzuki (Secretary, the Eastern Buddhist Society); Switzerland, Mr. C. T. Strauss; United States of America, Rev. M. T. Kirby (Buddhist Church of San Francisco), Mr. E. E. Grieve (Oregon), Mrs. Irene Taylor (Philadelphia). A Buddhist study circle has been formed at Helsingfors

(Finland) which will probably result before long in the formation of a Finnish Buddhist Society.

Captain Meysey-Thompson writes from France that an effort is being made in Paris for the formation of a Buddhist study circle. Mr. Morin has prepared a French translation of *Lotus Blossoms*. Dr. J. A. Martinie writes from Paris that he is shortly proceeding to Bangkok, Siam, when he will endeavour to interest the Siamese in the Buddhist World movement more closely, and will also communicate with Cambodia with the same end in view.

Mr. E. H. Brewster writes encouragingly of the interest which is beginning to be shown in intellectual circles in Italy on the question of Buddhism. The Secretary of the I. B. U. (Capt. Ellam) has written to Professor Formichi (Rome), and others, with a view to strengthening this interest, so that an Italian Society may possibly be formed in the near future. Mr. Brewster is shortly proceeding to Ceylon for the purpose of making a closer study of Buddhism at first hand. He will act as Representative of the Buddhist Society of Great Britain and Ireland, and of the International Buddhist Union.

Captain J. E. Ellam is visiting Oxford early in October as the guest of the Rev. Suriyagoda Sumangala, when an effort will be made to revive the Oxford Branch of the Buddhist Society. Captain Ellam has also booked a number of dates, and is booking others, during the forthcoming Autumn and Winter, for lectures on Buddhism to various literary and debating

At a Meeting of the Council of the Buddhist Society of G. B. and I. held on September 2nd, it was decided that the minimum membership subscription shall be five shillings a year, in return for which the *Buddhist Review* will be sent post free. This, however, does not abrogate the Fellowship subscription of One Guinea, and Associate subscription of Ten Shillings and Sixpence a year. The subscriptions and further donations will be gratefully appreciated as enabling the activities of the Society, other than the publication of the *Review*, to be carried on.

J. E. ELLAM.

London, Sept., 11, 1921.

CHRISTIAN LITERATURE SOCIETY.

ANNUAL PUBLIC MEETING.

The annual public Meeting of the Christian Literature Society, Ceylon, was held yesterday at 5-15 p.m. at the Ferguson Memorial Hall, Cinnamon Gardens, presided over by Sir Graeme Thomson, K.C.B., and was

largely attended. With the Chairman were associated Rev. A. E. Dibben, Rev. F. L. Beven, Mr. H. H. Bartholomuesz, Revs. W. J. Noble, F. Bennett, M. J. Burrows, R. Lamb, Mr. H. Tarrant, and Mr. J. P. de S. Wickremeratne, the Secretary.

REV. A. A. SNEATH'S REMARKS.

Rev. A. A. Sneath said that he was imperfectly acquainted with the general situation of Christians. He was like a golfer, who was playing over a new course with which he is imperfectly acquainted. From the perusal of the report one could gather that the lot of the publisher was not a happy one. Most religious books were sold generally at a loss; and the position of any publishing house was one of difficulty. He would say that there was a divorce between the written and the spoken language in this country. The unfortunate Ceylon youth had to learn a new language in order to read the history of his own country, and whilst doing so he was constantly relegating his own mother tongue to the back ground of his mind. The situation was not without its parallel. In China there was something very similar. There was another parallel in the first three centuries before Christianity. There was on the one side the classical Greek and on the other a new form of Greek developing which was called the Hellenistic Greek. Rhetoricians taught style as embodied in the works of the old masters; Grammarians composed elaborate treatises which were intended to impose the ancient standards upon the times they were living in; but in the conflict between the old classical language and the living speech of the day, the living speech gained the victory. It was amidst this strife that the ancient church grew up. The New Testament grew up in the need for teaching and instruction of the Christian religion. The writers adapted their language to their audience; they abandoned the classical methods and wrote in the language of the common people. Even from the point of view of nationalism this was necessary; they would never have a virile literature until the dead hand of the past was broken off. One of the greatest service which Christianity could render to this land was the deliverance of Sinhalese from the dead hand of Buddhism and the development of the language into a vehicle which was capable of expressing the best Sinhalese thought of the times. In the treatises intended to be published the use of technical terms should be as far as possible avoided. They should have a literature which was written from the Christian view point and which conveyed a Christian message not directly but incidentally, and as it were by the way.—*Ceylon Independent*.

(One of the greatest services which Buddhism could render to England

was the deliverance of the British from the dead hand of Christianity.
Eds. M. B. J.)

THE HEWAVITARANE WEAVING SCHOOL, COLOMBO

Mr. J. C. Chatterjee, B.A. (Cantab), Vidyavuridi, late Director of Oriental Research and Archaeology in Kashmir and some time Dharmadyaksha of the Baroda State visited the above school on the 20th instant. He was very much interested with the work that was done in the school. He left the following entry in the log book :—

"I visited this weaving school in company with Dr. Hewavitarane, who is the life and soul of the institution. I was shown over the place by its principal Mr. Dolapihilla who is not only an expert in this work, as could be easily seen from all he had to say in explanation of what is being done, but full of enthusiasm for his work. I am specially pleased to come and see this school as it is the practical embodiment of one of the many-sided thinkings of my very dear and old friend the Anagarika H. Dharmapala to whose inspiration the institution owes its existence. It is only a small beginning that this school makes in the industrial regeneration of the Island but it is full of hope and promise.

It has been a real pleasure for me to come and see it."

(Sd.) J. C. CHATTERJEE.

Among the visitors to the school last week were the Hon'ble Messrs. C. E. Corea, and F. Duraisamy. Mr. U. B. Dolapihilla, the Principal conducted them round and explained all the process of handloom weaving. They spent about an hour and a half inquiring about the possibilities of starting two handloom weaving factories in Jaffna and Chilaw.

Dr. C. A. Hewavitarane, who also visited the school last week to inspect the work of the school, ordered that a special class be formed to train female weaving teachers. Arrangements are being made to start the class from the beginning of October.

A start was made at the beginning of this month to plant cotton around Rajagiriya, Welikada and Yakbedda with the idea of introducing Charka spinning. Cotton seeds of several varieties were distributed among the Vernacular school children and the villagers. The seeds were supplied to the Principal by the Director of Agriculture, Peradeniya.

The latest entries of the log book of the school are :—

14th Sept., 1921.—There are ten girls learning weaving at the school.

Some of the girls should be trained to become teachers. At present the girls seem to be getting on nicely.

(Sd.) C. A. HEWAVITARANE.

15th Sept., 1921.—Dr. Hewavitarane and Mr. Dolapihilla are doing the country the greatest of services. Their work deserves and needs greater encouragement and assistance from Government and the public. I need not say anything of the value of the enterprise, which is self evident. The teaching and training given in this establishment are worthy of all praise.

(Sd.) C. E. COREA.

15th Sept., 1921.—Food and cloth are the two great needs of the country. With the increase of the number of institutions of this kind the one will be partially supplied. Dr. Hewavitarane and Mr. Dolapihilla deserve the support of the people so as to encourage them in their laudable work.

(Sd.) F. DURAISAMY.

FOSTER ROBINSON FREE HOSPITAL.

CELEBRATION OF FOUNDER'S BIRTHDAY.

Yesterday was the 78th anniversary of the birth of Mrs. T. R. Foster Robinson, of Honolulu, the founder of the Foster Robinson Free Hospital, Darley Lane, Maradana. The Foster Robinson Free Hospital was inaugurated in 1914 by Mallika Hewavitarane Lama Etana.

The birthday of the founder was celebrated yesterday at the Mahabodhi College. Proceedings commenced at 7 a. m., with the offering of *Buddha Pujawa* in the Shrine Room of the College. This was followed by the

RECITAL OF PIRITH

by a number of Buddhist priests to an audience composed of teachers and students of the College and a few outsiders. The College assembled as usual at 9 a. m., when Dr. C. A. Hewavitarane, Manager of the College, Rev. L. Siri Nevasa Thero and Rev. W. Dharmakirti Thero and Mr. J. E. Gunasekere, the Principal, addressed the boys on the meaning and importance of the function and the good work done by Mrs. Foster Robinson. The College was then dismissed for the rest

of the day. The boys of the upper classes stayed behind to render assistance in the almsgiving. At 10 a. m., these boys together with the boys of the Rajagiriya Mixed School proceeded to Maligakande Temple and conducted in procession 100 priests, the majority of whom were from the Vidyodaya Oriental College and the rest from Hunupitiya, Punchikawatte and other temples in Colombo. The priests were then served with the midday meal. This over one of the priests addressed those present referring to the good and meritorious act they did that day and called upon them to share the merits and invoke blessings on Mrs. Foster Robinson. To commemorate the occasion three medicinal herbs *sadun* (sandalwood), *aralu* and *bulu* were planted respectively by Mallika Hewavitarne Lama Etana, a representative of the priests present there and by a representative of the doctors belonging to the hospital.

THE BUDDHA-GAYA TEMPLE.

The letter from Dr. C. A. Hewavitarne in our correspondence columns to-day and the extract from the "Indian Daily News" he encloses will arouse the sympathy not only of Buddhists, but of all those who wish to see the genuinely holy places of the world vested in proper and reverent hands. Unfortunately the temple at Buddha-Gaya provides not the only instance in which a finicking legalism has been allowed to predominate over a sounder moral claim. At the present day Gaya is not a place of pilgrimage, though to Buddhists the world-over it is the site of the holy of holies. The temple near the place where stood the bo-tree under which the Patna prince attained enlightenment appears to be clearly of Buddhist origin, and the Buddhist claim is not at all vitiated by the fact that following troublous times in the Moghul era it was taken possession of by a Saivite mahant, and maintained in his possession somewhat on the broad principle of "What I have I hold." Exactly how far the detailed history of the temple given

by Mr. Charles Moore is correct it would be difficult to say. He is, at all events, incorrect in stating that the Taxila relics were discovered by Sir John Marshall, Director of Archæology in India, in the time of Lord Minto. The Viceroy was Lord Hardings, and the whole of the relics did not go to Burma; an important section of them came to Ceylon and are now in the Dalada Mailgawa at Kandy. Buddha-Gaya would, however, have been the more appropriate place, and it is sincerely to be hoped that the efforts to restore the temple there to the Buddhists will be successful. Buddhists may be assured of Lord Reading's sympathetic consideration.

—*Times of Ceylon.*

MRS. T. R. FOSTER MISSIONARY FUND.

Statement of Expenses during the month of September.

| | Rs. | A. | P. |
|---|------------|-----------|-----------|
| For Buddhist Work in England sent to F. J. Payne, Financial Secretary Buddhist Society of England, £20 ... | 350 | 0 | 0 |
| Mr. Allan Bennett (Ex. Thero Ananda Maitryo) | 145 | 2 | 10 |
| Clerk's Salary for Aug. including bonus ... | 31 | 0 | 0 |
| School and boarding fees for 2 bhikkhus and 2 boys at Santi-niketan for Sept. and Oct. (including Extra pay for their stay during holidays) ... | 248 | 10 | 0 |
| Revd. Sugatakanti for books Rs. 10/- M. O. Com. 2/- ... | 10 | 2 | 0 |
| Orphan boy for books etc, ... | 5 | 2 | 0 |
| Miscellaneous Expenses ... | 3 | 13 | 0 |
| Train fare for Revd. Somananda to go back to Ceylon ... | 68 | 0 | 0 |
| TOTAL ... | 861 | 13 | 10 |

REPRESENTATIVES OF THE MAHA-BODHI SOCIETY.

England.—CAPTAIN J. E. ELLAM, *Genl. Secretary.*

Buddhist Society,

41, Great Russel St., London, W. C. I.

America.—DR. GUDRUN FRIIS HOLM,
3106, Cabrilla Street, San Francisco,
California, U. S. of America.

Switzerland.—C. T. STRAUSS, ESQ.,
18, Schmelzberg St., Zurich, 7
Switzerland.

Denmark.—DR. CHRISTIAN F. MELBYE,
Afdelingstoege,
Sindssygehospitalet ; Nykobing, Sjoelland,
Denmark.

Burma.—U. KYAW HLA, ESQ.,
Buddhist Tract Society,
32, Bombay Street,
Mandalay, Burma.

Burma — TAN TWAN TEE, ESQ.,
28, Keighley St.,
Rangoon, Burma.

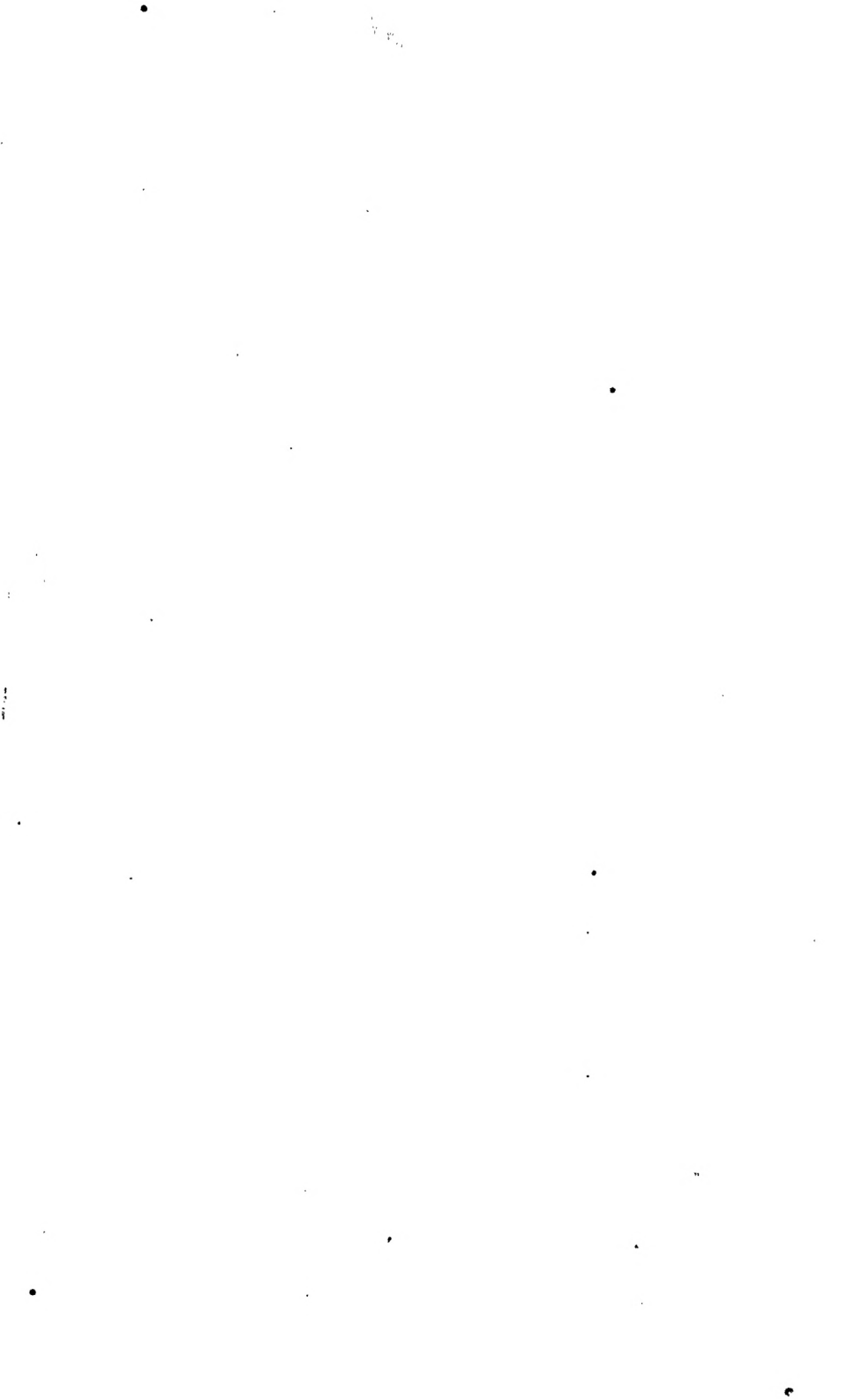
Czechoslovak Republic—DR. O. PERTOLD P. H. D.
56/58, Walkeshwar Road, Malabar Hill, Bombay.

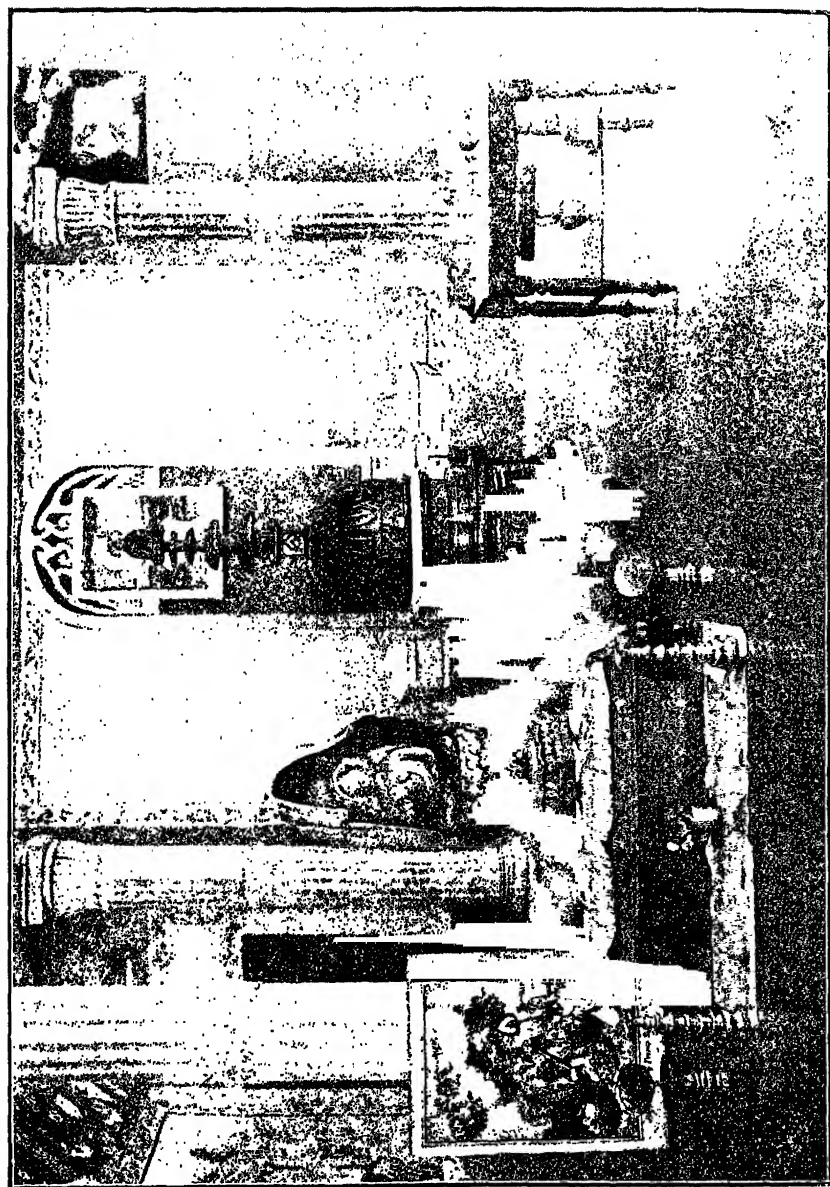
OUR ADVERTISEMENT RATES.

| | | | Rs. A. |
|-------------------------|-----|-----|--------|
| 1 page single insertion | ... | ... | 8 0 |
| 1/2 " " " " | ... | ... | 5 0 |
| 1/3 " " " " | ... | ... | 3 0 |
| 2nd page of the cover | ... | ... | 9 0 |
| 3rd " " " " | ... | ... | 9 0 |
| 4th " " " " | ... | ... | 10 0 |

Size of each page, 6½" by 4⅓".

Apply to—MANAGER,
MAHA-BODHI AND UNITED BUDDHIST WORLD,
46, Beniapur Lane, Calcutta.





The interior of the SRI DHARMARAJIKA VIHARA, College Square, Calcutta.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

| | | | |
|-----------|----------|----------------------------|--------|
| Vol. XXIX | DECEMBER | 2465. B. E. 1921. A. C. | No. 12 |
|-----------|----------|----------------------------|--------|

THE GREAT BUDDHIST TEMPLE AT BUDDHAGAYA.

SANTINIKETAN P. O.
(Birbhum)

Dated 18-11-1921.

Professor Sylvain Levi, the eminent French Orientalist of Paris, who is now staying at the Santiniketan, Bolpur, as the guest of Dr. Rabindranath Tagore, on being approached by some Bhikkhus to get his opinion on the present situation with regard to the Central Shrine of the Buddhists, willingly gave it, and his written statement is here as follows :—

You ask me to tell you how I felt while visiting Bodhgaya twenty four years ago. I am not a bhikkhu, I am not an upāsaka, I do not belong to the Buddhist faith ; but the more I have been studying Buddhism in its magnificent spread over a large part of Asia, the more I have been wondering at the personality of the Master who taught the world some of the most sublime, deep, sweet lessons it ever heard. The place

where, according to all traditions, he attained the Supreme Wisdom should be sacred to all mankind. I expected to find the place full of devout pilgrims come from all parts to worship their Master, full of monks meditating on his words, as they stand even now, written in a wonderful variety of languages. No vihāra, no bhikkhus, no pilgrims. Such a neglect is a disgrace for the whole Buddhist Church. I fully realize that the place is the property of a Hindu Mahant, and I am not going to discuss his rights, whatever may be said for or against. But I am bound to say that the whole Buddhist church has a common duty to fulfill there ; the spirit of Buddhism should by any means be kept alive in the place where it reached, in Buddha's mind, its first and most complete achievement.

SYLVAIN LEVI

BUDDHA-GAYA.

The historical student will often be struck with the vitality which great wrongs possess, in that,—instead of time serving to soften and mellow their memory, it endows them with accumulating bitterness for age to age till the hour arrives which provides the opportunity and the man to right and to redress them. Any act which outrages the sense of justice inherent in mankind, will not and cannot be condoned and forgotten.

Where this act affects and concerns the sentiments and the religious susceptibilities of millions it is merely a matter of time, long or short, till the perpetrator or his heirs are compelled to deliver up that something which should never have been in his or in their possession.

That very courteous and polished gentleman Mahmood of Ghuzni having plundered and ravaged the

wealthy and teeming cities of India to his own, and to the satisfaction of his chivalrous followers, was possibly of opinion that in dispoiling the Temple of Somnauth of its celebrated gates, he was doing an act that would redound to the glory of his name and to the salvation of his warlike and immortal soul. But this glory was destined to travel much further than he could have foreseen, since it was ultimately to find its way as far north and west, as the British Isles. The people of these Isles were likewise fated to find their way as far south and east as India and their coming while full of hope and redemption to the presiding deities at Somnauth was dark and threatening to the stolen glory of Mahmood's tomb.

Could this barbarian have looked down the centuries and beheld what was to take place on the 8th and 9th of September in the year of Christ 1842 the vision no doubt would have chastened the pride with which he beheld the spoils of India when they reached his mountain stronghold in the 13th century.

And could the slaves and companions who laid him to rest in that imposing tomb, have also beheld what was to follow even they would have learned something of how vain and fleeting are all the triumphs and trophies won from the spoils and the tears of others.

For he and they would have beheld Ghuzni blown to the skies by the Engineers of Nott's avenging army and he and they would have seen the tears and heard the lamentations of the fakirs who wept and watched at his tomb, while under the protecting bayonets of Her Majesty's 40th Regiment of Foot the gates of Somnauth were torn from their alien surrounding and began their

return journey to India. More merciful than Mahmood and his barbarous hordes the humanity of Nott forbade him to visit upon the weeping fanatics the punishment which they possibly deserved, and which it would not have been unjust to inflict.

In contempt they were left to such sorrow and regret as their savage bosoms might feel. Was it in anger or in mercy that the Gods refused to endow man with prophetic vision?

The hero the statesman and the idol of to-day is the harmful and destructive fool of to-morrow.

Were the acts of men to be reviewed and judgment passed upon them not earlier than five hundred years after their deaths, how many would be remembered for anything beyond their follies and their crimes?

Were Bismarck not the great man which he was in 1870 many of the wrongs which were then committed would never have taken place, and the world would have escaped the ruin of agony and blood which it has lately been its misfortune to undergo.

Whatever experience may teach man as an individual it does not seem to benefit him much as one of a hero or as one of a nation. Age after age we see the same follies and the same wrongs repeated with the same destructive consequences. So universal as this weakness on this vice that a man who would not steal a penny to save himself from misery will suffer misery to any extent and would rob heaven itself of its treasures were that possible, that those treasures might enrich and adorn the altars and the cities of his own people. Neither he nor they are satisfied with the embellishments and the arts that he and they are

capable of producing to enrich their country's Valhala. No, the Valhalas of others must be made to contribute if possible.

Thus we behold the said spectacle of the mighty and humane Napoleon dispoiling poor fallen Venice of her few remaining glories which had they been permitted to remain in France would have been a source of shame and not of pride to the people of that versatile and gallant nation. In a like effective but less combative manner a presumably cultured and intelligent Englishman sets out to rob or buy from helpless and penurious Greece some of the mementoes of her ancient greatness and while those who admire those relics the so-called Elgin Marbles in London may be sensible of the genius which gave them life their admiration will be clouded by a blush for him who bore them from their native home. A land that had given birth to a thousand heroes and philosophers from Thales and Miltrades to Plato and Aristotle to whom civilization is indebted for much of what it prizes and treasures to-day.

The conversion of Justinian's famous Pile, the Church of St. Sophia at Constantinople into a mosque by Mahommed II and the erection of the mosque of Omar on the site of the Temple of the Jewish nation at Jerusalem are two of the outstanding wrongs of the past which are pregnant with tears and tribulation for future ages. Were the Church of St. Sophia merely a Christian Church and were the mosque of Omar merely built on the site of a Jewish Temple, the world including Christians and Jews might long since have forgotten their existence. But the disturbing fact that St. Sophia is *the* Church of the

Eastern Christians and that the mosque of Omar stands on *the* site of Solomon's Temple will keep that Church and this Temple green in the memory of millions, till the fullness of time proclaims as it has often done that neither Omar or Mahommed II were one yard in advance of Mahmood and Bismarck as prophets. Had they been, Omar would have found another site for his mosque and Mahommed II would have left St. Sophia to the heirs of those who built it. The foregoing is leading us straight to Buddha-Gaya where if we do not encounter a wrong as great as these, we will be face to face with a great piece of folly which reflects but little honour on those to whom the perpetration of that folly is due. Arguments of a kind might be advanced to condone the wrongs of which we have spoken, but no contention that would not insult our reason could be pleaded to justify the handing over of Buddha's Temple to the control of an obscure sect of Hindus, hostile to his religion and to his name. Mahmood could say that he wanted the gates of the Temple of Somnauth to adorn and embellish his tomb. Omar and Mohammed II could silence argument if they could not silence justice by asserting that they desired the site and the Church as places of worship for themselves and for the followers of the last and greatest of the prophets. But whatever reason the Government of Bengal might condescend to give for their decrees or orders the not very laudable arrangement seems to have been made that to keep Buddhist influence out of Gaya the Temple was in some unknown manner handed over, not to either the Anglican or Roman Catholic Bishops of Calcutta, but to a Hindu Monk for whom or for whose religion that

Government had probably the same amount of respect that it had for the beliefs of its fore-fathers who found their religious zeal satisfied and exalted in the worship of those grim old deities the immortal Odin and Thor. Religious fervour or fanaticism has sometimes expelled one God from a Temple to clear the way for the worship of another, but I am ignorant of any other case in which a Political motive alone was the one that determined the possession of a world famous Temple such as that a Bodh-Gaya. It is the glorious boast of Buddhism that in its worship in its observance, and in its propagation, it has never been stained or soiled by a single drop of blood. Nor has it coveted the Temples and the Churches of others. Nowhere do we find Buddhists in possession of such and certainly not of St. Peters nor of Westminster Abbey, the site of Solomon's Temple nor the mosque of the Caba at Mecca, much less of the shrine of Hinduism at Benares. And yet in 1921 with a beautiful disregard of all the laws of propriety we find their own famous shrine in the possession of a delightful set of Hindu gentlemen in the persons of those cultured and urbane saivite monks.

It is possible that the race amongst whom most of the Buddha's votaries are found is physically the most redoubtable and virile of all races to-day.

In an age of poison gas and ariel torpedoes anything that is wrong is also possible. Should, for any reason, the Mongolian race ever break loose from its moorings and sweep into the Pacific and into the other Oceans, the self denying and gentle peoples of Europe, America, and Western Asia, those peoples will perhaps find consolation in the assurance that those of them who are not robbed of

their lives will certainly not be robbed of their Churches, their Mosques and their Temples.

Man in his supposed wisdom but in his actual stupidity is forever trying to stereotype every thing with which he is brought in contact. This absurd and foolish desire leads to such things as fashions and a lot of social ordinances which seeks to convert the race into a herd of sheep.

And that the thoughts and the beliefs of mankind should run in one groove, missionaries are engaged in many lands in endeavouring to make the religions of mankind conform to one and the same pattern.

But nature more wise than man, both for his welfare and for her own glory has decreed that diversity shall be the law of the universe and of every ponderable thing. Since she has never fashioned nor will ever fashion any two things alike, man will seek in vain to destroy the interest that life could only give in a world of different races. Varied thoughts different colours and different beliefs of all kinds, religious social and domestic.

Were man and things in all lands what man would have them be, the same: life would be a very dreary business indeed, and the world would just be fit for missionaries and saivite monks to live in, but not by much for others.

On our way to Gaya we have proceeded leisurely and have not hurried nor have we been oblivious of the few matters of interest which have met us on the way.

We are now there and the Temple stands before us (in imagination) in all its imposing and majestic proportions.

Like many great things which we regard with pride or sorrow, it possesses like the great Pyramid of Cheops a life and a literature of its own which promises to grow more luxuriantly in the future than it has done in the past. Though it has had the distinction or the tribute of being described by many scholars from many lands during the past sixteen centuries it still awaits the coming of one who will do for it what Proctor has done for Egypt's colossal monument. When this is done the fact will possibly be made clear that a monk of the obscure sect of Girs was not exactly the fittest custodian that could be found for the Temple of Mahabodhi. As was said in a former article, the Magistrate of Gaya in 1895 has done much to add to its literature and although his Judgment in that year does not overstate the case in favour of the Buddhists, it will stand as a tribute to the tolerance and the enlightenment of a people of whom he was not an unworthy representative.

In this Judgment he remarks, that the defence, from certain admissions made by the complainant in his Journal must have felt that they had realized the wish of the worthy who exclaimed "Oh that mine enemy would write a book." But there are other ways in which this wish might be realized as well, for he who accepts or occupies an office in which he will be called upon to write or to deliver a Judgment will find himself in very much the same position as he who undertakes the task or the duty of an author. We are content that this should be so, and since there were others besides the Magistrate who delivered Judgments in this famous case, both he and they may fairly be judged by their Judgments and some idea of their ability and tolerance deduced therefrom.

The laws which Mr. Macpherson administered compelled him to discuss without a smile whether the Temple of Mahabodhi was, or was not, a Buddhist shrine, and if the worship of that faith had been carried on there in ancient and in recent times. He found affirmatively on both these points which would have an analogy in an enquiry to determine if St. Peters at Rome was or was not a Roman Catholic Christian Church and if the rites of the Christian religion had been carried on there in former and in recent times. Mr. Macpherson's liberality and undoubted ability do not unfortunately enable him to overcome the insular influence imposed by the narrow limits of the country which had the honour of giving him to the world. The hypothetical cases which he puts forward at the close of his Judgment are the one of a small Anglician Church on an estate in Scotland and the other of a small mosque in an Indian village.

Here we see the influence of his early Scots environment. Had he been a son of Rome or a man of that mental mould whose vision embraces the Himalayas and Ben Nevis at the same time the search for his hypothesis would have led him a good deal further than it has done, in fact it would have led him to some of the chief religious shrines and cities of the world.

In some of these he would have been free to construct an hypothesis which would have been clear and decisive and had he taken an imaginary journey to Jerusalem like ours to Gaya he would have found all the materials which he wanted waiting and ready to hand.

Here they are. Were the Church of the Holy Sepulchre handed over by the Turks to an obscure and

bigoted Jewish Rabbi hostile to the Christian faith and name, whose servants or disciples had full and undisputed power to bedeck and daub the emblems of the Christian worship, collect and appropriate the offerings of Christian pilgrims, while the generous Turkish Government paid for the repairs and the upkeep of the Church. Then the analogy of Jerusalem and Gaya would be complete and we would have the conditions established under which the Buddhists are allowed to worship or meditate at Mahabodhi. It was said officially before 1895 and it has recently been officially repeated that Buddhists were and are still *allowed* to worship in the Temple at Gaya. Think how the world would acclaim such tolerance and justice, were Christians allowed to worship under those condition at Jerusalem or Rome, and were Mahomedans allowed a similar privilege at Mecca.

Our analogy is also complete in the factors which compose it. There is the foreign conqueror the Briton or the Turk. The relations of the Christian to the Jew and of the Buddhist to the Hindu. But unfortunately again both for the Magistrate and the Buddhists law and usage have little to do with such a question as that of this Buddhist Temple.

Legislators have never provided for such a case and even if they had, it would be a very poor law indeed the Medes and Persians being dead—that could not be made to establish two or a dozen different things did political expediency, for any reason demand or require it. Withal the Judgment stamps him as a man not unworthy to rule on the sacred spot where the Buddha lived and found enlightenment.

Buddhists who have long memories, who are patient and can wait, be the period one of ten or one of ten hundred years, till justice be done, will always remember with gratitude and love the name and the acts of D. J. Macpherson.

He was a son of justice and will be remembered in Gaya centuries perhaps, after the British Empire has passed away. The Judgments of the District Judge and of the two judges of the High Court at Calcutta will be welcomed by historical students interested in arriving at an estimate of the mental calibre of the Indian and of the Anglo-Indian Judge during that period of profound social repose which hung over India from the mutiny to the Marne. The Judge at Gaya one of whose qualifications no doubt, for admission to the Indian Civil Service was his skill in horsemanship impresses one as a gentleman who would have been much more at home and in his element at the head of a troop of Marine cavalry than he was when engaged in the dull and monotonous task of determining whether or not Buddhists might be legally assaulted and disturbed while engaged in meditation at the Mahabodhi Temple.

Of the High Court Judges little need be said. Their Judgments in the case are not likely to be carved in brass as a challenge to the great lawyers of the past or as an inspiration to those of the future.

It may be sufficient to observe that in person one was a small, delicate aesthetic Brahmin while his Judicial brother was a tall robust jocular Scot.

Qualified no doubt like the Judge at Gaya to ride to hare and hounds. Their Judgments do not waste much

valuable time in vain flights of historical scholarship for our Brahmin was possibly much more concerned in his dreams of Devas, than he could be in the Temple case while his genial sporting brother might be expected to find his mental pleasures not in abstract questions of history, religious rights and observances and dull uninteresting law, but in the pleasing occupation of trying to "spot" the winner of the race for the Viceroy's Cup. Such is our fate when we write books or deliver Judgments, for often in so doing we tell the world much more about ourselves than we intend. If Tallyrand's dictum be true that tongues were given to us to conceal our thoughts it is equally well established that pens were given to betray them. Well for us and for posterity is it, that these Judgments will not go thundering down the ages to confound the Buddhists and to comfort their guileless enemies. They have long since died into a faint and piteous whisper and would not now be heard, but for their association with more brilliant and able pronouncement and certain holy things. During the past few years owing to what we are pleased to call "The Reforms" the Indian Civil Service has been brought very much into the Political "Limelight" both by its enemies and by its friends. By the former in their contention that this service has always stood for privilege and oppression and that it has retarded the commercial, social and political development of India. By the latter in the assertion that it has been a bulwark of justice, progress and freedom to the teeming millions of this renowned and ancient land, and that it has always been and is now, the rock which has sustained and to which is anchored the British Power and Dominion in

India. Whether or not the British power will survive the Indian Civil Service is an enquiry with which we are not now concerned. It probably will and for a long time, but as three of the four Judges who began and who finally determined the Buddha-Gaya case in 1895 were members of this body and as all the other luminaries who revolved around the case such as Commissioners and Lieutenant Governors past and present, were members of that service as well, it will not be foreign to any article relating to Bodh Gaya to take a look at these gentlemen from the short distance of twenty six years and see what impression they make on us to-day.

It may be said in advance that the fame of the Scipios and the Caesars would seem to be still secure and will neither be rivalled nor challenged by the glory of the Lieutenant Governors of Bengal. In the obscurity of a British village to which retirement condemned them, it was probably to mediocrity and not to the virtues of Cincinnatus that their Parish Councils were indebted for the humble Municipal labours in which our former Governors were usefully engaged. I know not if those labours have been rewarded by such honours as it was within the power of the Councils to bestow but occasionally one of those Governors more fortunate than the rest has had the distinction of having his name conferred on a pilot vessel or a wind swept sandbank to immortalize his administration and his services to Calcutta and Bengal. One of the qualifications for admission to the Indian Civil Service was as I have said a candidate's ability to ride a horse. This of course followed the examination and was not rewarded by marks but was possibly prescribed as a

test of physical fitness since many of the members of the service would often be called upon to spend much of their time in the saddle. But you cannot go riding horses half the day and being influenced by the life connected with them and this influence is far from being the most suitable in shaping the mind of the Judge. With the horse would also go a gun which would be certain to lead to shooting and this again would not be helpful in fostering those calm unruffled reflections which should accompany a study of Justice and law. But whatever else that service was and is, and however much or however little it has retarded or has contributed to the establishment and glory of the British Raj, it has never yet been accused by its enemies nor credited by its friends with having been influenced or guided by the divine light of imagination.

Poets are not solicited to seek admission to its ranks and its syllabus does not contain any subject in which the imagination is invited and encouraged to spread its splendid wings. And yet Byron would certainly have made a better Lieutenant Governor of Bengal than any of those who have ever graced that important office. Had he been at the head of the Bengal Government in 1895 the Buddhists would not in 1921, be still seeking that, which long ago, should have been restored to them without any seeking at all. Looking across the narrow gulf of a quarter of a century we dimly behold those civil servants whom we met in 1895 divested of all those official trappings to which alone they owed the seeming importance which they then possessed. The impression which we entertain of their ability need not now be told or at length discussed, but it is not high nor such as we feel for those

rare and noble spirits was in various ages have laboured in the purple or in sack-cloth for the welfare and happiness of man. Time which hides the blemishes of man and removes the scars of nature, will in a few short years bury the memory of our erstwhile commissioners and their fellows in the void and in the silence of an eternal oblivion.

The lack of imagination so obvious in the administration of India during the latter half of the 19th century became reduced to the formulæ "Do not disturb existing arrangements". We meet this everywhere in official orders and correspondence, during the above-mentioned period. Like "In the margin" and "I am to say", it became an official fetish which pervaded the language and the edicts of the official world from the gorgeous and resplendent satrap on the opulent throne of Hastings at Belvedere to the humble Superintendent in the Secretariat or in the Department of Public Works. It was a solution for everything. The Temple of Mahabodhi could hardly therefore escape its potent and far reaching influence; nor did it. For we find that even before the institution of the case in 1895, the then Lieutenant Governor of Bengal on the question of the possession of the Temple being brought to his official notice pronounced the doom of the Buddhists in the awful words of the formulæ quoted above.

At the trial this ukase was also amongst others, one of the weapons produced from the armoury of the defence to confound and silence the pretensions and the claim of the Buddhists.

With the exception of the Magistrate every individual who had anything to do with the Temple both before

and after 1895 from the Lieutenant Governor downwards, seem to have been in a woeful state of ignorance in regard to its size. Not only is it an imposing thing in brick and stone, but it is also a monument overgrown with sentiment to so vast an extent that it influences the thoughts and incites the love and fervour of millions in many lands.

What was said of St. Sophia and of the site of Solomon's Temple applies with ten fold force to the Temple at Buddha Gaya. Were it merely one of many Buddhists Temples, it might never have been heard of. But it is *the* Temple of the Buddhist world and as such is much too large and too important to be overlooked and treated as if it were a cheap museum or a thing to be bestowed on an importunate mendicant. One may easily forget amidst the scenes of a continent the beauties of Loch Lomond or the rugged grandeur of the Grampians. The oceans and the Himalayas are less likely to escape our memory.

To those who believe in the doctrine of Karma, a few hundred or a few thousand years are not too long to await the coming of justice even in a thing so dear to them as the Temple of their Guide and Instructor. Its site, its associations and the memories which cling to it proclaim that it will not and cannot be forgotten. Every man of sentiment who is a lover of justice and humanity, be his religion what it may, would love to muse and dream amidst the placid sylvan beauties of the scene where the Lord of compassion lived and meditated. No wrong such as this can endure for long. It will not perhaps be usurping the prophetic office to predict that sooner or later be the circumstances what they may under which it takes

place, this Temple must and shall be restored to the possession of those who love and revere it. Eternal change eternal evolution by which the universe is preserved and sustained call man to activity and action and proclaim that life and motion are but parts of the same thing. In the grave which is assured to all there will be a period for rest and repose were we pass onward to renew again the endless chain of life. But while here let us not be content to sit with folded hands awaiting death or another Mahmood to destroy us not for our sins, but for our fatal inactivity. This is addressed not so much to Buddhists as to those who govern and defend this favoured land of ours to-day. Here there is much to be done, much time to be recovered and many tasks performed not unworthy the genius of a great people.

Will you perform those tasks? Or will you like cravens with thoughts alone of proportionate pensions desert and abandon a heritage which the gallant Nicholson died to defend. The preservation of this trust is not all a matter of the security of gunnies, piece goods, and exchange. Its ideals embrace other things beside these. Other things of far greater value, such as justice, sympathy and fortitude, with that complete religious and mental freedom under which the mind of man may soar to the stars and attain like the Buddha supreme and final enlightenment. Here in this fabled land is nature's chosen home for the acquisition of those mental attainments and virtues which make of man a fit companion of the gods.

That these should continue to be defended against foes within or without this golden realm, is a duty which

our ocean Empire owes to philosophy, to civilization, and to the world.

In our appeal to Lord Reading we ask him to do for the Buddhists not what others would do or what others have done to them. But that which the dictates of justice and of reason demand.

We have already offered him immortality in having his name and his memory associated with Bodhi Gaya and its Temple by restoring this Temple to the Buddhists.

We now offer him the glory and the consolation which the discharge of that duty will bring when no longer Viceroy of India, he meditates with pride or with regret, on what he had done or did not do, while at the head of the Government of India.

Sasangka of evil memory, is, after a period of fourteen centuries not forgotten for his oppressive and barbarous activities in the Temple in the year 600 A. D., for Mahabodhi like the laws of Karma will preserve while memory endures the names and the acts of its enemies and of its friends.

Amongst the latter it is our hope that the name of Lord Reading will find a place.

If it does, he will have done much for the Buddhists and something to atone for the listless inertia so painfully evident in the official slumbers of the past.

Something to ensure that when the epitaph of the British Empire in India comes to be written it shall not be in the words of that formulæ of bitter memory, vain regrets, and lost opportunities, "DO NOT DISTURB EXISTING ARRANGEMENTS".

CHAS. MOORE.

THE FUTURE OF BUDDHISM.

The Blessed One realized His supremeness after He had made the discovery of the operating causes of the cosmic process. He acquired the Ten Powers of Wisdom whereby He was able to know the differentiating Causes in the cosmic process. For the benefit of the thinking people He proclaimed the Law of the Twelve Nidanas. In the Maha Nidāna sutta it is said that the Bodhisat Vipassi reflected why should there be decay and death, and He found the answer in the fact that because there is Birth there is decay and death ; what is the cause of individualized Birth and the answer was Existence in the threefold realms of evolution ; why should there be the three realms of existence in the two fold categories? The answer was because of the creative vehicles of Upādāna in their fourfold forms ; viz : Sensuous enjoyments, Ascetic practices ; Nihilistic and other dogmatic extreme views ; and the Egoness which makes one to think of "I and Mine" ; why should there arise these variations of Clinging? and the answer came because of the Greed which arises through the senses. Why should Greed arise in the mind? Because of the Sensations that arise which are threefold. Why should the Sense feelings arise? Because of the activities of the Six sense organs of sight, hearing, smelling tasting, touch and thinking. Why should there be the sense activities? Because of the Nāmarupa which becomes the vehicle in the form of body and sense organs. Why should there arise the Body with the sense organs? Because of the birth of the cognizing Mind.

Under the Holy Bodhi Tree at Buddhagaya the Ascetic Prince Sakya Muni formulated the scheme of Cosmic Process which when properly understood the Mind becomes free, and all stupidities, Fears, insanities, superstitions, dogmatics, metaphysical absurdities and theological speculations vanish for ever.

Men do evil because they are guided by their senses uninfluenced by serious thought founded on wisdom or because

of the stupidity of religious leaders who have had no scientific education or a philosophical training. Ignorance and the desire for sense enjoyments are two of the four causes that make man cling to sensuous enjoyments which lead the mind to barbaric habits. Religion plays an important part in stupefying the mind preventing it from rational and natural growth. It is the religious idea that makes people to adopt the most painful kind of ascetic habits as the history of asceticism shows, and India is the home and the breeding ground of painful ignoble asceticism. The early Roman church was responsible in introducing the most loathsome forms of asceticism. More than asceticism the religious instinct produced the metaphysical speculations of pantheistic religion. Sensuous enjoyments lead to hedonism, and ignorance of the great law of Cause and Effect lead the mind into the Negation of the Law of Evolution.

Ignorance of the Four Noble Truths, ignorance of the Causes that lead to Misery and painful existence, and ignorance of the twenty-four Laws that operate relating to the Past, Present and the Future are the causes that make men degenerate. The covetous priest, the covetous householder, the covetous prince and the covetous statesman, all are equally ignorant of the great cosmic Evolution. Guided by unenlightened, muddleheaded leaders of religion, millions of people are being carried away by the flood of sensualism and false religion. False religions abound today under cunning priests and prophets, whose minds know not what compassion is. There is Sorrow which is in evidence everywhere ; but the ignoble priest will not admit it. He will conjure up scenes of pleasure and enjoyment surrounded by children, horses, wealth etc., and fool the man and make him accept untruths.

The Causes of misery are not investigated by religious leaders and statesmen. They look neither to the history of the past nor to the future by studying the present. The result is a continuance of suffering. The blind religious leaders had not the insight to go into the depths of operating causes. They were satisfied with small gifts that they received either by their

mental efforts or by prayer to some god. When we examine the training of the early life of the founders of religious we are able to know where each one differed from the other. Moses, Jesus, and Mahammad and Paul belong to the Semitic type of Religion. The Aryan type of Religion has produced Zoroaster, the Rishis of India, Buddha, the Jaina Mahāvira ; the Mongolian type has produced Confucius, Mencius, and and Laotze. The Semitic type were inclined to fits of epilepsy and hallucination. In the barren desert they had their mind directed to the physical wants and in hunger they looked to some one who could protect them. They were all low born or extremely poor. No sacrifice they made for the discovery of Truth. The gods found them out, and made them leaders of low born people with no enlightenment. Moses was a cattle-keeper, and his father Amram married his father's sister and the issue was Moses and Aaron. Jesus was the son of a carpenter, very poor and illiterate ; Paul was a tentmaker who lived by manual labour ; Mahamad was an orphan extremely poor, and until his twenty-fifth year had no means of livelihood except that of a shepherd tending sheep amidst barren rocks in the neighbourhood of Mecca. He had no education, and in pity for him he was appointed by Khadija to go with the caravan that belonged to her. It was his honesty that attracted him to the noble Arabian widow who was fifteen years older than him. The four Arabian Semitic leaders of religion were epileptic and were subjects of hallucination. Their minds did not travel beyond their daily bread and a place where they could get good meal and some kind of enjoyment. Their fasts and prayers led them into a region where they found a heaven which suited the Arabian mind. Moses had no idea of a future state ; Jesus spoke of a heaven where he was to be the chief and his twelve disciples sitting on twelve thrones judging the twelve tribes of Israel. That was his heaven, and there to judge the sheep and goats and send the millions to an eternal hell. That was his happiness which he found best. Paul was looking up to a heaven with

Jesus sitting on his throne ; Mahammad made the heaven a little lower than the earth in introducing wine. On earth he exhorted the people not to drink because he found it was bad ; but in heaven he found it was good and introduced wine there. The people who follow his teachings are looking with greedy eyes at heaven where they can drink to their satisfaction and have all the beautiful young virgins and boys and automatically roasted fowls. It was a purely sensual harem that was conjured by the genius of the Arabian prophet. To the hungry Arabian nothing satisfied more than a good feast and the company of young girls and young boys. Science, philosophy, metaphysics, were not included in the curriculum of early Islamic studies. The converted tribes of Baghdad, Persia, and the countries between India and Persia had a better religion and a more comprehensive ethic than was found in the Koran. A high civilization had already existed before the birth of Mahammad, and the converted tribes and races in embracing Islam did not give up their early traditional studies. The converts to Islam were a hundred times more cultured than the nomadic Arabs. Islam could give nothing sublime to the civilization of the world. It destroyed the ancient Aryan culture of Turkistan, and the countries lying between Persian and India. No cultured people would accept the polygamous religion of Islam.

In India the occult philosophy of the Upanishad was the appanage of the high born Kshatriyas. Its metaphysics are contradictory, for no two treatises agree in their ultimates. Nevertheless its ethics lead to the higher realms of thought freed from the ignoble sensualism of the epicurean gods and goddesses which form part of polytheistic religion of the Himalayan hill tribes. The origin of the gods of polytheistic religions of modern India can be traced by reading the Purānic literature. They left their celestial homes to be born in India through their bad karma, and all the gods of the Indian pantheon are under karma and therefore exist in a state of ignorance. Science is making rapid progress, but she is lacking in

the ethics of pity. It is at present destructive, hedonistic and materialistic. Nevertheless she is helping people in European countries to disregard the abnormal stupidities of Semitic religion, which the European tribes received when they were yet in a semi-barbaric state. The Bible came into public recognition in the first decade of the 17th century, and the result was the European tribes advanced on the lines of Semitic culture according to the savage and barbaric ethics of the Old Testament. The New Testament ethics are a compound of democratic ethics and theological despotism. Under the leadership of the politically organized Vatican, passages were interpolated which made the church a despot, treating human beings as sheep and goats and Jesus as an autocrat of irresponsible despotism, which was represented in Russia under the Czars. Humanity it ignored altogether. It is the type of polytheistic religion under the Brahman priests. The Vatican religion is in reality a polytheism with he-saints and she saints and Virgin Mary, Jesus and God, the father, and God the holy ghost. Its rituals are all borrowed from the Egyptian, Persian Iranian, Chinese and Indian religions. Jesus never new of rituals, nuns, confessions, and he never aspired to kingship. The Pope is to-day occupying the place of a so-called Oriental despot. Nowhere in Asia are kings carried with such barbaric pageantry as in the Vatican. The Roman Jupiter became Jew Peter, the order of vestal virgins was transformed into the order of nuns, and the imperial pageantry of the Roman emperors was maintained, unaltered. The muddleheaded European writers use the word "Oriental barbarism" in ignorance of existing facts. Nowhere in Asia was the king treated as a vicegerent of god. The king was elected by the people, and when he went wrong they had his head chopped off. Buddhism brought the office of king to a low level, and the king never aspired to receive the homage of saintly learned men. The so-called oriental magnificence is a fiction of muddleheaded occidental imagination. The king in Buddhist lands was one of the people and was elected by them.

The polytheistic, monotheistic, agnostic, nihilistic religions are all based on sensations not on the foundations of rationalistic and analytical Science and Psychology. They are the aberrations of epileptics and ascetics who atrophied their thinking powers by following the ethics of moribund asceticism.

Science and psychological Research are helping the western world to abandon their old theological barracks built on the foundations of Semitic stupidities. The theory of the indestructible atom has been discarded and new ideas of radioactive science are taking its place. The material universe is giving place to psychological ideas. The following extract from an Address delivered by Sir Oliver Lodge before the Glasgow Society of Psychical Research on "Facts and Possibilities" is quite Buddhistic, and we hope that before the end of the present century, Europeans of culture will take to the study of Buddhistic psychology. They will then find that they are not the tools of muddleheaded gods and selfish hypocritical priests but rational beings with the potentialities of reaching the super cosmic state of perfectibility, higher than all the creator gods of monotheistic abominations which make man a slave of ignorance and superstition.

Sir Oliver Lodge gave an address on the 2nd October to the Glasgow Society for Psychical Research, at St. Andrew's Hall, Glasgow, on "Facts and Possibilities." He said:—

"If we take a survey of the facts that surround us, we find ourselves in a universe of matter. Our senses tell us only of matter, and our muscles act on it. Through our muscle we touch the material world, and all we can do therein is to move and arrange matter. Hence matter looms large in our imagination, and some people have tried to imagine that nothing else exists. Certainly we find a certain aggregate of matter associated with each individual, and it is because of this association with matter that we become aware of other people's existence;

"So far we are in a region of facts. But it is possible to jump beyond fact into hypothesis and assume that without association of matter personality cannot exist. We find that a

physical process accompanies the manifestation of every mental act, and we jump to the guess that no thought is possible unless it is accompanied by a physical change. We are apt to think that anything which makes no impression on our senses does not exist. But all that fact teaches us is that a thought cannot be expressed, cannot be spoken or written down, without such material activity. Memory, for disinterment and bringing out into the material world, requires the intervention of a brain; brain is the instrument for reproduction of each item of memory; but that does not prove that memory exists in the brain. If a person's brain is injured we cannot tap his memory; that is fact: but it is mere assumption to suppose that his memory itself is destroyed and all his experience wiped out."

THE THREE FETTERS IN THE SOTAPATTI PATH.

The profound psychology of Buddhism is the key to unravel the mysteries of the conscious mind. Man is a thinking being. The mind is compared to a machine that is at work day and night. It is even working in sleep although the body is at rest, and the mind activities are known as dreams. The psycho-physical activities are called samkharas. To the first group belongs, bodily samkhāras, and mental samkhāras. To another category of samkhāras belongs meritorious samkhāras, demeritorious samkhāras and super physical samkhāras. The physical samkhāras are inhalations and exhalations of breath; the vocal samkhāras are ideations and investigations; the mental samkhāras are feelings and apperceptions.

Meritorious sankhāras are based on the ten kusalas, *viz.*, charity, pure conduct, purifying thoughts, hospitable treatment and service to elders, nursing parents and elders worthy of honour, asking others to share in the good work that one does, willingness to share with others, exhorting others to walk in the path of righteousness, listening to the good Law, and resoluteness in the path of rectitude. Meritorious activities in the realms of purity and righteousness are known as puññabhi sankharas.

Demeritorious samkhāras are killing, stealing, sensual indulgence, false speech, slandering, harsh speech, empty talk, hatred, covetousness, and irreligion. They are called *apuññabhi samkhāras*.

The super psychical samkhāras that belong to the plane of pure consciousness are known as *ānenjābhi samkhāras*.

According to the psychology of Buddhism there is no knowable beginning in the evolutionary career of the human being (*anamataggoyam bhikkhave samsāro pubbākoti na paññāyati*). Some religions say that the earth was created by a creator 6000 years ago. In the seventh decade of the last century geology modified the belief in Biblical chronology, extending the period from 6000 years to 30,000 years. Since then greater modifications in the chronology have been made, and the researches of physicists extended the time to a million years, and according to the latest researches the time is extended to several thousand million years. The so-called indestructible atom of the physicists has been examined with the help of the new element of radium, and found to be under going changes. The foundations of superstitious religious belief have received a shock, and no more we shall be told of the indestructibility of matter. Buddhism alone enters the scientific arena in triumph.

Biology explains us about the evolutionary changes of the germ cell in the human womb, and biologists are able to give us details of the changes from week to week of the cell. Where biology fails to give earlier particulars Buddhist psychology supplies the missing link. The new born consciousness that is associated with the germ is the result of the consciousness of the being that has ceased to exist. Every particular germ cell that goes through the evolutionary changes in the human womb and comes into this world as a human being is the result of the previous karma of the human being that has ceased to exist. No human being is for the first time born into this world. Each human being is the inheritor of his own past karma extending

to millions upon millions of kalpas back. According to the teleological view each human being is a new soul brought into existence by a creator to satisfy his whim. The Hebrews compared the Creator to a potter who makes and destroys pots. The fiend of a creator says, I create the good and I create the evil, I create and I destroy. Brahman metaphysicians said that the creator for his own amusement made the world. The theologians of monotheistic religions were able to fool the people in the dark ages. They conceived their ideas of a creator from contemporary despotic autocrats who ruled kingdoms.

The potter has the sense to bring into the market unbroken pots, but in the case of the muddleheaded creator he has not the sense to make healthy creatures with well developed organs. He creates lunatics, the feeble minded, idiotic, the lame, blind, deaf, dumb, cripples etc. and makes each of them to go through a life of prolonged misery. Moreover he has not improved his patterns since he began his sport. He creates a fresh soul each time that a human being is born, and sometimes he kills the new soul in the womb, perhaps in anger. This utterly idiotic conception of a creator is receiving sledge hammer attacks from the evolutionary theory of European thinkers, since the time of Darwin. For nearly 13 centuries the people of Europe were wallowing in the mire of ignorance eating muck until the researches of Darwin brought new light into the dark chambers of christianity. The new theory which enunciates the view that the atom is changing is also a sledgehammer attack on the system of metaphysics founded on Aristotlean speculations. Just now Spiritualism is having a new lease of life helping those that are clinging to life in a permanent form. There can be no real solution of supersychical problems until European truth seekers make an effort to study the psychology of Buddhism. It took 1300 years for Europe to produce a Darwin, since Constantine, to introduce a new idea, and for 2000 years the people of Europe had been groping in the dark, clinging to the idea that matter was indestructible. In India the Sankhyans and the Jainas also held to the theory that the

jiva (atomic soul) was permanent, and to get its release from matter the latter proclaimed ascetic methods of extreme bodily mortifications.

The fetters of animistic religion keep man in bondage. Selfish priests create their own god in order to dupe ignorant people for the sake of their own belly. The Jews were a stiff-necked and rebellious race and their priests created a God in the form of Yahweh, a terrible and jealous god, punishing the children to the third and fourth generation. Pagan tribes in different parts of the world have each their own creator. It is only when man reaches a certain stage of progress that he is able to cast off old clothes of dogmatic foolishnesses, along with it the despicable idea of a despotic creator.

The first fetter that has to be destroyed is the idea of a permanent animistic soul different from the body, leaving it at the time of death to occupy another. The belief in the transmigration of soul was accepted by the people of India and Egypt. The Jews were thoroughgoing materialists declining to believe that man is born again. Earth to earth, dust to dust was their religious shibboleth. It was their materialism that made their priests to adopt various degrees of punishment, and threatening the people that their sons unto the third and fourth generation will suffer. To them blood was the soul, and the dark places in earth was the hell.

The Indian pantheists adopted the theory of many bodies and a soul. The *linga sharira* was the astral body which they say continues to exist in the astral world whereunto the soul did cling after the death of the physical body. The Indian metaphysicians formulated the theory that the ego and the body are inseparable. The inner man, the ego, the soul, the *atman*, the *purusha*, *jiva*, are synonymous terms to express the idea of an animistic permanent soul-entity, living apart and yet controlling the body. Clinging to this foolish idea, millions upon millions of people, for thousand centuries have lived and died, leaving it as a legacy to their descendants. This despicable belief has brought all the misery and blood shed on thousand

millions of people since the birth of Christianity and until the truth of Three Characteristics is proclaimed men will kill each other, and shall be engaged like wild beasts in tearing each other. This horrid nightmare of a permanent separate soul entity living inside the body and flying out at death to occupy another body makes man a muddle headed ignoramus.

The second fetter is called *Silavrataparāmasa* which connotes clinging to painful ascetic habits in the hope of releasing the soul from this body in order to enjoy happiness in a celestial state. The *Jiva*, (soul) the animists say is attached to the body, and only by painful asceticism can the body be made to give up the soul. When the body becomes too weak, the soul flies away into the *kaivalya* state and lives in eternal happiness. This useless ascetic mortification of the body is a fetter which has to be destroyed. Moreover suicidal asceticism does not help to gain enlightenment, and no sane man would like to undergo the terrific tortures in the hope of getting a heaven for his non-existing soul. The psychology of Buddhism condemns every form of asceticism, as being useless in as much as it gives pain to the body, and unprofitable as it destroys the virility which is required for clear thinking.

The third letter is called *vicikicchā*. It is the fetter of doubt, unbelief, scepticism and nihilism. The man who is bound by this fetter has no faith in anything except his own sense pleasures which he hopes to enjoy in full consciousness in this body. Death is *finis*, and he does not believe in a future life. He has no faith in the ethics of morality, and does not believe in the effects of charity, self-sacrifice, in taking care of parents, has no faith in the law of merits and demerits, and has no belief in the past nor in a future, nor does he believe in the existence of holy men who by pure living and psychical research are able to see things beyond the physical eye. He does not believe in the *Tathāgata* Buddhas, nor in their Wisdom. This fetter is to be destroyed by scientific study, by effort, by the desire to find out Truth.

The effort to destroy the three fetters must be strenuous.

By holy association, by psychological study, by purifying thought and by pure conduct one is able to cross the stream. He is then called a Sotāpatti. He strictly observes the Five Precepts.

THE BEGINNINGS OF CHRISTIANITY.

Jesus began his mission with the words, Repent for the kingdom of heaven is at hand, and his ethical teachings which are summed up in the so-called sermon on the mount give an idea of the religion that he wished the poor to accept. He made no claim to being the son of god when he asked the two fishermen to follow him. He never expected the rich and the prudent would accept him.

He ordained his 12 disciples not to touch gold and silver, to wear no shoes, to have no more than one suit of clothes, and to go about preaching that the kingdom of god is at hand.

The people of Galilee were poor, they were under the dual government of the Jewish priests and King Herod, and Jerusalem was under the Roman government. There were Pharisees, Sadducees, Scribes, Lawyers, Prophets, high priests at the time on the side of the government, and the poor were being oppressed. Jesus knew them as he himself was born of poor parents and having had no education he was against the wealthy and the literate class. Contemporaneous with Jesus was John, who living on locusts and honey, was calling upon the people to repent for the kingdom of heaven is at hand. He taught the doctrine of charity in a modified form. But he was a denouncer of the Pharisees and Sadducees and used strong language which was repeated in a more vehement form by Jesus. John taught a moderate form of charity, not the extreme form adopted by Jesus. John said, He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise. To the soldiers he taught. Do violence to no man, neither accuse any falsely, and be content with your wages. (Luke 3.11). Herod was angry with the preacher of

ethics, and he felt that John was meddling with the soldiers, and had him shut up in prison. It is curious that John interested himself in having preached especially to the soldiers. National reformers living under alien rule at all times try to influence the soldiers.

Jesus was an extremist in his teachings, and showed compassion to the poor. He taught that people who had the means should give all to the poor, and enunciated the extreme form of charity which may be termed as unwise, that if one ask you for your coat you should give your cloak as well. The summary of the teachings of Jesus are :—

Blessed are the poor. Blessed are they that mourn. Blessed are the meek. Blessed are they which hunger and thirst after righteousness. Blessed are the merciful. Blessed are the pure in heart. Blessed are the peacemakers. Ye are the salt of the earth. Ye are the light of the world. Think not that I am come to destroy the law : I am not come to destroy but to fulfil. Thou shalt not only not kill but be not angry. Look not on a woman to lust after her. Pluck out the eye if it offends thee. Cut off thy hand if it does offend thee. Do not put away your wife save for the cause of fornication. Swear not at all. Resist not evil ; but whosoever shall smite thee on thy right cheek turn to him the other also. If any man will take away thy coat let him take thy cloke also. Give to him that asketh thee. Lend. Love your enemies ; bless them that curse you ; do good to them that hate you, and pray for them which despitefully use you and persecute you. Be ye perfect even as your Father which is in Heaven is perfect. Take no thought for your life about eating and drinking. Seek ye the kingdom of God and his righteousness. Take no thought for the morrow. Judge not that ye be judged.

The above is a summary of the teachings of Jesus.

The prayer that Jesus taught was very simple, dealing with this world, and nothing about a future life or heaven. Here it is ; the first portion is a laudation of the Father in heaven,

Our Father which art in heaven

Hallowed be thy name

Thy kingdom come

Thy will be done on earth as it is in heaven.

The second portion is very simple asking for no wisdom, wealth, children, and worldly glory or for heavenly reward as we see here:

Give us this day our daily bread

Forgive us our debts as we forgive our debtors

Lead us not into temptation

Deliver us from evil. Then a secondary laudation.

For thine is the kingdom, and the power and the glory for ever.

In the prayer there is no yearning for anything that is spiritually sublime. The disciples were poor, and what they wanted was their daily food. He did not believe in work. He was an ascetic of the sanyasi kind found in India and in Buddhist lands. They do not work, but are like the birds that are free. All that he wanted was not to do evil, and to be pure in deed. The disciples were not to touch money, lest the covetous heart may arise to commit theft. This is what he meant by temptation.

The disciples were all low born and poor. They lived in company and the people gave them money, and this was to be used for the good of the company. The treasurer elected was Judas. He was a thief. He robbed money. He was warned that robbing was not good. But he did not listen, and continued robbing. The man at last came to the conclusion to rob the whole purse, which was not much. He robbed the thirty pieces of silver, and he was driven out. He went and joined the high priests and others and entangled Jesus as the leader of a party conspiring to overturn the government.

Jesus was an extremist. He made enemies of the Pharisees, Sadducees, high priests, scribes, lawyers, the capitalists, the sellers of articles who had their stalls in the temple, gave them all kinds of bad names, denounced them vehemently, called Herod, a fox etc. He was arrested by the executive govern-

ment of the Jews, and brought before the Roman governor, and killed.

Jesus was not a philosopher, he did not mix with the wise and the prudent, kept company with the low born, breaking the Jewish laws that were strictly kept by the Jews. He was the prophet of the poor. He told them that the rich will go to hell, and that they deserve no pity, as an illustration he told them the parable of the rich man and the beggar. The poor was to go to heaven, and the rich will be burnt in hell, and not a drop of water was to be given to them. Let them be burnt in hell for ever and ever. This gospel appealed to the poor. There was born hatred in the minds of the poor against the rich, and the poor expected that some day Jesus shall come to establish his kingdom. The disciples were credulous and illiterate, and the illiterate people, slaves and women of the Roman Empire readily embraced the doctrine.

Three hundred years after the death of Jesus the opportunity came for the poor, and Jesus became the king of the Roman Empire. The wealthy Romans to escape being massacred embraced Christianity. The meek and lowly Jesus was transformed into a king of kings, saviour and judge. And in this capacity he is accepted by the powerful Roman Church founded on political power. The spirit of the meek and lowly Jesus has vanished.

THE TWELVE NIDANAS.

The Twelve Nidānas in Pali are : Avijjā-Sankhārā-Viññāna-Nāmarupa-Salāyatana-Phasso--Vedanā--Tanhā-Upādāna--Bhavo--Jāti-Jarāmarana.

In Sanskrit they are : Avidyā-Sanskāra-Viññāna-Nāma-rupa-Shadāyatana-Sparsha-Trishnā-Upādāna-Bhava-Jāti-Jarāmarana.

Avidya is Ignorance. Ignorance of the Four noble Truths is Avidyā. Ignorance of the working of the twelve Nidānas is Avidyā. Ignorance of the twenty-four Causal laws is Avidyā.

Samkhāras are threefold puññābhi samkhāra ; apuññābhi samkhāra, āneñjābhi samkhāra. Puññābhisamkhāra are meritorious activities by deed, word and thought which produce karma merits resulting either in rebirth in good circumstances in this world, or rebirth in one of the six heavens or birth in one of the 16 Brahmaloкас. Apuññābhi samkhāras are demeritorious activities which produce evil karma giving rebirth in states of suffering, or if reborn on earth is liable to misery in manifold ways. Aneñjābhisamkhāras are spiritual activities of the highest order which only the very high Rishis are capable of undertaking, and also by the Arhats in their physical body. It is a state of undisturbed calm. The Rishis after death are reborn in the arupa brahma loka where they exist in non-material form in perfect purity and consciousness for 84,000 kalpas.

Inhalations and exhalations of Breath are called kāya samkhāra ; ideations and investigation of the ideations are called vaci samkhāra ; feelings and perceptions are called chitta samkhāra. In the Abhidharma psychology the samkhāras are classified under meritorious and demeritorious samkhāras. Every thought is a samkhāra, and each samkhāra is a karma. Good thoughts are good karma, evil samkhāras, are evil karma. The arhat mind no more creates samkhāras, either good or evil. Tanhā and samkhāra are the two principles that keep man in bondage not allowing him to get out of the sansaric wheel. It is the unsatisfied craving in association with feelings that produce rebirth in either one of the three realms of kāma, rupa and arupa. Physical pleasures and angelic pleasures belong to kāma realm, joy of meditation freed from physical pleasures is to be realized in the rupa.

Viññāna is consciousness, the sumtotality of thought or mind. Viññāna cognizes, leads, conceives, creates through the avenues of the six sense organs of seeing, hearing, smelling, testing, touch and cognition. The consciousness of the eye, the ear, the nose, the tongue, the body and the mind operate through objective forms, sounds, smells,

tastes, touch, mental recollections, memories, ideations and apperceptions. Each sense organ is an individualized seat of consciousness, each sense consciousness operates in co-ordination with the mind and the mind co-ordinates with the mind consciousness. Mind also co-ordinates with feelings, perceptions and volitions.

The Eye (Cakkhu) in relation with objective form (rupa) produces the eye consciousness, and by their co-ordination contact is produced (phasso or sparsha).

Nāma-rupa connotes mind activities and body. The mind activities or mental correlates are vedanā, saññā, and samkhārā. The mind leads the way to feelings, (vedanā) perceptions (saññā) and volitions or mental creations (samkhārā). We may incidentally mention that the study of the Abhidhamma sangaha is essential to get some knowledge of the psychology of the five Skhandhas. The Abhidhamma sangaha is translated by U. Shwe Aung under the title of "Compendium of Philosophy" and published by the Pali Text Society.

The three skhandhas exist in association with the four mahabhūtas viz, matter, water, heat and air. Skin flesh, bones etc. belong to the solid category, liquid accretions in the body belong to the liquid category, the heat in the body belongs to the heat category, and the windy nature of the body belongs to the wind category. The four properties combine to keep the human body alive. The word mahābhūta connotes great phantom on account of the changing nature of the elements. Without the material body the noumenal properties could not exist. The Name and Form work in sympathy, the name qualities are by themselves inoperative without the material form. The Pali commentators compared the Name and Form to a cripple and a blind man. The cripple addressing the blind man says, You can walk, so you had better take me on your back and I shall guide you ; together we can find a livelihood.

Salāyatana are the six seats of consciousness, viz., eye, ear, nose, tongue, body and mind.

Phasso is Contact produced by the combination of a sense organ in relation with its corresponding object and the resultant consciousness, *viz.*, eye and objective form and eye consciousness.

Vedanā is Feeling which are three fold, *viz.*, pleasant, nonpleasant, and neither pleasant nor unpleasant. The feelings are produced through touch of sense organs and consciousness. Pleasant objects creates craving, unpleasant objects creates annoyance, or dislike.

Tanhā is Greed or the desire to have a thing again and again. The eye is never contented in seeing beautiful forms the craving never ceases. When the eye meets with an ugly form the feeling created is unpleasant. When the object is neither pleasant or nonpleasant the feeling is one of indifference. Each sense Organ is compared to the Ocean in Buddhist psychology. It is never filled. Tanhā works in the sensuous plane, in the higher plane of joyous heavenly existence, and in the pure plane of consciousness, called kāma, rupa, and arupa. There is another category of tanha, *viz.*, kāmatañhā bhava tanhā and vibhava tanhā. The first creates the desire for continuous sensual pleasures, the second for a permanent existence in the Brahma heaven, and the third is the desire for annihilation after death. Desires belonging to the past, desires belonging to the present, the desires belonging to the future, operate in 108 ways. Ignorance and Greed are the two chief causes in the twelve nidanas that keep the individual tied to the wheel of rebirth. Avijjā is called in the Samyutta text a nivarana, and tanhā a samyojana. Avijja places obstacles and tanhā binds the mind into the wheel of sansāra.

Upādāna is clinging tenaciously to sensuous enjoyments, to rituals, ascetic practices, erroneous and superstitious beliefs and to the permanency of the I and Mine. In Pali they are Kāma, silabbatta, ditthi and attavādā.

Bhava is explained as Kammabhava and upapatti bhava. The kamma bhava predicates karma activities in the sensual plane, and upapatti bhava connotes variations of existences in

the realms of *kāma*bhava, *rupa*bhava, *arupa*bhava, *asañña*bhava, *nevasaññānasaññā* bhava, where the skhandhas come into being. In some realms four skhandhas come into being, in some only one skhandha. In the *asañña* bhava the mind exists in a trance state with no activities.

Jāti is birth or the descent of the skhandhas into the stream of becoming.

Jarāmarana—Decay and the dissolution of the skhandhas.

The stream of consciousnesses from life to life remains unbroken and rebirth takes place according to karma. Karma is a psychic power of great potency which can be comprehended partially only by the yogi who gives his thought to nothing else except psychical practices relating to Jhānā or Dhyana. By means of Dhyāna when the yogi acquires the psychic power of clairvoyant vision he is able to see the nature of the karma which gives rebirth. This is called in Pali *Dibbacakkhu* the divine eye. The Blessed One acquired this power at the Bodhi manda in its perfected form from which gave him power to know the future rebirths of the individual who did good or bad kamma.

The classification of the 12 Nidānas into categories have been made to explain how they work in a continuous chain without a break from life to life, without a beginning. Man is the result of his kamma in the past wherein five nidānas worked in coordination, viz., Avijjā, Samkhāra, Tanhā, Upādāna and Bhava. The result of the five nidānas operating brought the present Skhandhas into existence wherein five nidānas operate viz., Viññāna, Nāma-rupa, Salayatana, Phasso and Vedanā, and in the present existence five nidānas are active, viz., Avijjā, Samkhāras, Tanhā, Upādāna and Bhavo which produce kamma preparing the field for another co-ordination of the five Nidānas, viz., Viññāna, Nāmarupa, Salāyatana, Phasso and Vedanā. Avijjā and Samkhāras are correlated and exist as a compound; (2) Viññāna, Nāma-rupa, salayatana, Phasso and Vedana are another compound (3) Tanhā, Upādāna and Bhavo are another compound; (4) Jāti, Jara-Marana are co-existing. Where there is birth there is dissolution.

In the present life karma is created by not having a scientific comprehension of the Four noble Truths and the Law of Cause and Effect ; ignoble desires are created, in the form of clinging to sensuous enjoyments, by clinging to ignoble ascetic practices, by generating erroneous views on religious beliefs denying the law of kamma and vipāka, and by clinging to animistic views on soul which produces the belief that "I" as a soul exist permanently.

In the psychology of the Tathāgata Dhamma there is the view promulgated that nothing is annihilated and nothing remains in a permanent form. There is change in the atom and there is change in every compound. The physical body is changing from week to week, the feelings undergo change with electronic rapidity, thoughts undergo change, and everything that come under the Norm goes through changes. It is Kamma and Vipaka ; Cause and Effect, or in ordinary parlance deed done and the result thereof. The law of kamma and vipāka is eternal. The kamma of the past and of the present has to be accounted for in the life of man. Past kamma gave him birth as a human being, and the fortunes that one makes without effort is due to past kamma. In this life he is again making fresh kamma. The vipāka is the fruit of the kamma. The karma done many million aeons ago not having had their complete fruition may come to fruition in this birth. Such kamma is called *aparāpariya vedanīya kamma*. Each man is the inheritor of his own kamma, and according to kamma he had done he reaps here, evil kamma making him to suffer, good kamma giving him prosperity.

In the Religion of the Blessed One there is no place for a Creator, or for predestination and fatalism, or for nihilistic views. It is the Great Law of Cause and Effect in its manifold form operating, making man to get rid of his sufferings by avoiding belief in a muddleheaded creator, or in an unscientific fatalism, or trusting in chance.

The great Freedom from the monster of *Tanhā* can be achieved only by the destruction of *Avijja* (Ignorance). The

only Way to get the great Freedom is by the strict observance of the eight principles in the Aryan Path called the Noble Eightfold Path.

THE PERSONALITY OF JESUS.

The religion of Jesus, which is now being preached to the Buddhists and the followers of the Brahmanical gods by the salaried European missionaries, was quite unknown to the people of Asia before the beginning of the nineteenth century. The Muhammadans destroyed Christianity and had it rooted out from Asiatic soil 1200 years ago, having seen its rotten condition in Asia Minor as a religion of immorality keeping the people in a continued state of ignorance under priestly domination. The Portuguese in the 16th century made an effort to preach their idolatrous form of Catholic christianity, and succeeded to a small extent at Goa, Malabar, Ceylon, Japan and China. The Philippine islands came under Spanish rule and the people were converted to the Spanish form of Catholic christianity.

The modern missionary effort began in 1818 by the British missionaries, who came with the Bible as their totem god. The British and American Christians are spending millions of rupees annually in preaching the Arabian god of Horeb discovered by the man Moses, the cattle keeper, in the back part of the desert of Horeb. Modern Christianity is a mixture of Asiatic myths with the Horeb deity, an only begotten son God, a Mother God, a Father god, and Holy Ghost. European tribes received Christianity from Jewish, African, and half Greek Christians, and the Roman bishops romanized it and had it transmitted to England.

The original religion of Jesus was preached to the lame, the blind, the fallen, the diseased and to the publicans and sinners. The oppressed, the diseased and the low born found

in the religion of Jesus some hope in the next world. On this earth they lived without hope, but Jesus held out the hope that they will be rewarded in the next world. The ethics preached by the Nazarene as we find them in the fifth chapter of Matthew were never intended for a virile people of intelligence. To the weakminded, the poor and the oppressed a future hope was given in the form of compensation for the sufferings that they were undergoing here. The Jesus of the Sermon on the mount, appears to have been a kindhearted person devoid of culture. He appears to have been a kind of fatalist when he said that not a hair falls from the head without the knowledge of God. The God that he preached was similar to the Brahmā of the Aryans. He was the heavenly father. Jesus preached to the people and asked them to become perfect even as your father in heaven is perfect. He was evidently not a believer of the supremacy of effort. The ethics that he proclaimed belonged to the category of ascetic imbecility. He began his career as a follower of the ascetic John, who preached that the kingdom of heaven was at hand, and called upon the people to repent. John taught a reasoned morality when he said, that if thou hast two coats impart one.

The sudden appearance of Jesus in his thirtieth year on the scene to be baptized of John shows that the cult of baptism by water was known to the low born people of Galilee. We know nothing of the career of Jesus between his twelfth year and thirtieth year. That he was an illiterate man is admitted by his own people.

The ascetic religion of helpless fatalism as taught by Jesus, who wanted no work, is apparent from the prayer that he taught to his mendicant disciples. It is a prayer of the beggar who expects nothing more than a little food to satisfy his hunger. It is usual with the mendicants to first utter words of praise to a deity for the edification of the bestower. The beggar does not want to work and is satisfied with his daily bread, and Jesus prayed to his god not to lead his disciples into temptation. There is no mention of heaven, no expectation of a higher life,

no progress in spirituality is visible in this prayer of mendicant fatalism. The Jesus of the sermon of the mount was an acceptable personality to the poor and the diseased, the maimed and the blind and the fallen. Jesus as the leader of the poverty stricken community of Galilee would be acceptable, even to-day by the labour party. He does not tread on the forbidden ground of politics.

The ascetic ideal preached by Jesus is not accepted to-day by the christians of Europe. The Nazarene preached forgiveness, poverty, meekness, mercy, and to abstain from serving mammon. The morality of to-day in Europe visible in high places would be impossible if the members of the church follow the ethics of Jesus. The barbaric pageantry at the Vatican of the pope being carried on a chair high over the heads of men, by flunkies, is a sign of the negation of a purifying morality in the church. No Asiatic monarch gets the demoralizing adulation which is shown to the Pope by the muddleheaded devotees of the catholic church. The ascetic ideal of Jesus disappeared when the church received political power, and a new ideal was created in making Jesus as the prince of kings. The barbaric tribes of Europe accepted the sovereign priest of the vatican as the vicegerent of god whereby the political system of religion was established by a priestly combine, and the meek and the lowly Jesus disappeared into the limbo of oblivion.

The paid missionary and the wine drinking, meateating priest lead a comfortable life like well-to-do laymen, and yet profess that they are the followers of Jesus, who inculcated poverty. Sensuous enjoyments and self-sacrifice don't go together.

The personality of Jesus has a double aspect as we see by his character from the gospels. There is the figure of the hungry, meek and lowly Jesus who was always ready to forgive, and there is the creation of the priest representing Jesus as a reigning king, unforgiving, cruel, and despotic. The verses inculcating ascetic morality in the gospels should be differentiat-

ed from the verses that make Jesus as the only begotten son of god, coming from the clouds to judge and to send the people to an eternal hell fire. The figure of Jesus as a king, and a prince of kings is the later creation of the priests of the Roman church after she had obtained political power. Every verse in the gospels and in the epistles of Paul, the tent maker of Tarsus about Jesus as king (1. Cor. 15. 25) are later interpolations by a church which kept the people for nearly thirteen centuries in utter darkness monopolising all political power for her own aggrandisement.

We should suggest that a genuine form of christism may be brought into existence by such Christians as are willing to make the sacrifice in sincerely following the morality as taught by Jesus. The paid missionaries, the bishops, the archbishops, the cardinals, the popes do not represent the teachings of the Nazarene. The Pope shall have to give up his claim to temporal power, and come down from his papal chair, which was created for political purposes by men who loved power more than religion.

The qualification that Paul put forward as a claim to become the leader of Gentile Christianity was his unverifiable statement that he made as having had the vision wherein he heard the voice of Jesus. Pauline Christianity is the result of a delusion. The character of Paul shows him as political charlatan who usurped Peter's place and treated him with utter disrespect. Poor Peter had to yield. The scene as depicted in the epistle to the Galatians shows the characteristic selfishness of the man, who began life as a tent maker. Perhaps it was easy to make a religion in those days. He created a spiritual vision of the risen Christ which he preached as his own doctrine to the half caste Greeks and Jews. Having no power to personally work miracles, he put them in the background.

Adam, Abram, Jacob, Moses, Joshua, David, Solomon, Elijah, Elisha, Jeremiah, Isaiah, Jonah, Ezekiel, Nahum and Paul have to be excluded from the pantheon. The Old Testament should be rejected totally. It is a book unfit for a morally

enlightened people. Such verses in the gospels enunciating the political views of Jesus, and of his coming to judge the people and to send them to an eternal hell should be expunged. The ethical views that he enunciated in the so-called sermon on the mount are enough, and the verses that are contradictory to the ascetic views of Jesus should be rejected. We shall then get a good moral religion.

THE HAREM OF THE GODS.

The gods are like human beings in their passions. They fight, covet, weep, commit incest and adultery. The gods of the Purāṇas are precisely like human beings. In certain cases they were capable of doing more ignoble things than well conducted human beings. The Purāṇas are full of stories of gods who have committed crimes of various kinds. It is said that Vishnu was cursed by Bhṛigu for having done injury to a woman, and that on that account Vishnu had to take birth seven times on earth as a human being. The story is found in the Vāyu Purāṇa. The Brahmavaivarta Purāṇa gives a description of erotic sports of Sree Krishna at Brindavan, and on the banks of the Jumna with the milk maids of Mathura. The story of Parvati and Shiva in the same Purāṇa is so human that we give a short description of the scene wherein Parvati is seen weeping for her lord Siva. It is as follows :—

Menaka said, "Oh Gracious Lord! if thou would kindly maintain my child, then Lord Ashutosh (Siva) will excuse your thousands of faults. My child has great regard or attachment towards the feet of that Lord for successive lives. Without Lord Siva she has no consciousness either in dream or in wakefulness. She becomes rapt with pleasure on hearing the adoration to Him but becomes overwhelmed with sorrow like a dying person on hearing censure about Him." On saying this, Menakā handed over Sivā to Siva and with a loud cry she fell down in a swoon before him. On seeing the fainting and crying of

Parvati Siva himself began to weep. In the meantime Himalaya went to that place soon and clasping his daughter upon his breast, cried aloud. Himalaya said, "Oh dear child, where are you going leaving Himalaya" saying this the lord of mountain handed over Shivā to Shiva and fell into loud cry repeatedly with his children. Bhagaban, the Lord of compassion consoled all of them with His Adhmatya bidya (spiritual knowledge). Parvati saluted reverently her parents. Mahāmāyā also began to weep."

The Revelation of John of Patmos gives a description of the marriage of the Lamb god and of the birth of the child in heaven. It is a gruesome story, lacking the sweetness of domestic love which is visible in the Purāna story. The Purānic writers contradict each other in their descriptions. The Brahma is represented in one Purana as the creator of gods, while in another he is represented as having been created by Vishnu. Vishnu, Siva, Brahma, Nārāyana are representative gods of the Purānic pantheon, each god taking the chief place in the act. Everywhere the gods are made to occupy a place of inferiority to that of the Brahman, and in some place the Kshatriya occupies the chief place while the Brahman has to occupy a lower place. At the Rājasuya sacrifice, which is the coronation scene of the Kshatriyas, the Brahman is made to occupy the lower seat while the Rajputs occupy the higher place. The chief gods are all of the Kshatriya caste. The god Siva is represented as the son-in-law of the hill king Daksha of the Himalaya mountains. Parvati is the eldest daughter of Daksha married to Siva. Daksha shows no liking to Siva for his dirty habits, and also for his want of courtesy. Daksha says that Siva does not respect him.

The stories given in the Purānas were never intended to be taken seriously. They are full of humour showing the weaknesses of the gods and their wives. They were the folklore stories current among the people in ancient India.

The gods love meat, drink and nice places. Siva wears no garments except the garment of skin, and besmears his body

with ashes of the dead bodies burnt in the cemetery. He likes smoking ganja, and his habits are that of a mad man. He had his habitation in Mount Kailas in the Himalayas but he coveted the city of Benares, and by cheating the righteous king Divodasa, he was able to drive him out of the place with the help of Vishnu. Parvati in anger, feeling that she was insulted by her father Daksha in not having invited her husband Siva to the council of gods, committed suicide, and Siva in anger frightened Daksha, who seeing the horrible form of Siva showed him respect and tendered an apology, which was accepted and Siva was pleased.

Brahma, Vishnu and Siva appear in some places in the role of friends, talking like children in a play room. Vishnu asks Brahma to become his son, and he is asked by Siva also to become his son. In one story Brahma is represented as having created Siva from his right side, and Vishnu from the left side. In one story Vishnu is intensely loved by Siva and at the latter's request Vishnu becomes part of Siva.

In the Old Testament Jehovan goes through various evolutions as a water god, a vegetation god, a stone god, an oak god, and an ark god. He is fond of meat, wine and bread, and he shows his anger against the Hebrews for having cheated him of his meat dishes. (Malachi, 3.8.)

Mahammad represented Allah as a God full of mercy, but fond of blood of the cow. The ugliest of the gods in the Indian pantheon is the naked black goddess Kali. At the birth of the god Ganesa, Saturn was invited to see the baby by its mother, and Sani at first declined, saying that it will bring misery to the child. But the mother persisted, and Sani entered the room, whereupon the head of Ganesa was severed from the body and fell off as a result of his bad karma. Seeing the sad plight of Ganesh Siya went out and severed the head of an elephant and had it joined to Ganesa's body. The gods are all under karma. No one can over ride karma. The god of one kalpa is not the god of another kalpa. Each kalpa has its own chief Manu, and a Brahma. Brahma is still under ignorance.

and in his ignorance fosters the erroneous idea that he is the creator. Later on he learns that he is under the law of karma.

NOTICE TO SUBSCRIBERS

The December issue is the last number of the 29th Volume. Subscribers are requested to send their annual subscription for 1922 by the middle of December 1921. As the postal rates have now been increased so if the journal is sent by V.P.P. for subscription the subscribers will be heavily charged. Those who have not paid their subscription fully for the Current year, are requested to remit the same by M. O. together with the subscription for 1922, and we shall send the next January No. by V.P.P. to all who will not send their subscriptions for 1922 by the 20th December. In order to avoid unnecessary expenses, those, who are disinclined to continue their subscription any longer, are also requested to inform us by the middle of December, 1921.

Kindly take note that the Journal is published at considerable loss and sacrifice.

Manager.

PUBLICATION FUND.

We beg to acknowledge with thanks the receipt or the following donations for printing "The Psychology of Progress."

| | Rs. | A. | P. |
|--|------------|----------|----------|
| Pandit Sheo Narain, Lahore ... | 50 | 0 | 0 |
| Mrs. Alma Senda, Calcutta ... | 50 | 0 | 0 |
| Sir R. N. Mukerjee, Kt. Calcutta ... | 25 | 0 | 0 |
| Mr. S. Bardhan, Calcutta ... | 5 | 0 | 0 |
| Rajah Rishi Kesh Law, Calcutta ... | 50 | 0 | 0 |
| Kumar Arun Chandra Singh, Calcutta ... | 10 | 0 | 0 |
| TOTAL ... | 190 | 0 | 0 |

LIST OF MSS. READY FOR SALE.

BY THE MANAGER, PIONEER BUDDHIST COMMERCIAL STORE (Ms. Dept.),
19, Swatha Tola, Asoka Pattan, Nepal.

BUDDHIST SANSKRIT LITERATURE.

| | Rs. A. |
|---|--------|
| 1. Avadana Sataka, on Miracles of Buddha, 100 stories, 6,000 slokas ... | 36 0 |
| 2. Aparimitāyu Dhārani with Newārī on attainment of longevity through a mystic formula Translation Text 190 Slokas, ... | 4 8 |
| 3. Bhadrakālpavādāna about 40 important incidents in, the Buddha's Life, about 12,000 Slokas ... | 48 0 |
| 4. Bodhi Chānakya with Newari Trans. on Morality 300 Slokas ... | 7 8 |
| 5. Jataka Mālā ... | 16 0 |
| 6. Lalita vistara—on the Early life of Buddha about 6,000 Slokas, ... | 40 0 |
| 7. Ditto.—276 yrs. old, in Newārī Character ... | 60 0 |
| 8. Lankāvatāra Sutra—on Buddha's visit to Lanka (Ceylon) & philosophical discourses with the king of Lankā. 3,000 Slokas, ... | 25 0 |
| 9. Lokeshvara Sataka—a hymn in praise of Avalokitesvara—100 Slokas, ... | 1 8 |
| 10. Madhyamika Vritti—a commentary on the Vinaya Sutra—on the philosophy of mental phenomena ... | 26 0 |
| 11. Maitrikarnika Avadāna—a Birth story of Buddha ... | 40 0 |
| 12. Paramartha Nāma Samgīti ... | 5 8 |
| 13. Pancha Maha Raksha Sutra—S mystic ways to ward off various dangers ... | 18 0 |
| 14. Sukhāvati Vyūha—or Amitabha Buddha's Land of Bliss ... | 8 0 |
| 15. Vajra Suchi—on the Refutation of the caste system by the great poet Ashwaghosha ... | 3 8 |

IN PREPARATION.

| | |
|--|------|
| 16. Sardulakernika Avadāna—a story illustrating the falsity of case distinctions ... | |
| 17. Bodhisattwa Bhumi 6000 slokas—on the principles of a Bodhisattwa's life ... | |
| 18. Dasabhumiswara—on the ten different stages to Buddha hood ... | |
| 19. Suvarnaprabhāsa,—on one impt Samādhi ... | |
| 20. Sadharma Pundarika—Lotus of the True law ... | |
| 21. Karuna Pundarikā—on Mercy ... | |
| 22. Dhammapada—400 slokas—with Commentary ... | 10 0 |
| 23. Pāli Selection for Matriculation ... | 6 0 |

etc. etc.



11. ✓
22

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. 8, 148, N. DELHI.